

ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED GUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. II.

BOSTON, SATURDAY, NOVEMBER 4, 1848.

No. 14. WHOLE No. 392.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies. \$10 for Thirteen copies, in advance. Single copy, 5 cts. ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

A Prayer.

Teach thou, O God! my heart to feel
With fervency
A heart's love for all who kneel
And worship thee:
Whatever their creed, whatever their name,
The object sought is but the same:
"Distinct as billows" though they be,
"One as the sea" when joined with thee.
Teach then, O God! in mercy teach
My stubborn heart
To give its warmest love, to each
Thy grace impart:
Teach me my faults likewise to ken,
As well as faults of other men;
But teach me love—that love to give;
For by thy love alone I live.

W. S. Fowler, Jr.

The Work of the Messiah.

BY RALPH H. HERSCHELL.

(Continued from our last.)

If anything is plainly set forth in that portion of God's revelation that was committed to the keeping of Israel, it is the doctrine of human depravity. At the commencement of it we are told of the disobedience of our first parents, and their consequent alienation from God; and the rest of the sacred history is a narration of the effects of this alienation; a series of illustrations of the doctrine of man's natural corruption. The morning of the world was stained with a brother's murder; and scarcely had two generations of the early race passed away, when the wickedness of man had become so great on the earth, that general amendment was impossible, and therefore God needed to execute "His strange work" (Isa. 26:21), the work of destruction, and sweep off all, save the chosen seed, from the face of the world. Many centuries had not passed away after this awful visitation, until man was again found in mad rebellion against his Maker.—And when the sacred record passes from the history of mankind at large, to that of a single nation, a nation placed in most favorable circumstances, what is it but a record of folly and ingratitude; a narrative of the wickedness of a very few out of the many; whose painful office it was to "sigh and cry for the abominations" around them, and to intercede with God for the sinners among whom they dwelt.

And if we turn from sacred history to profane history, its testimony is precisely the same. It is little else than a chronicle of crime and misery. And is it not most unreasonable, most unphilosophical, to attribute this universal preponderance of evil among men, to some of the accidents of man's condition, rather than to the nature of man himself?

Those who maintain that the soul of man is a sufficient guide to itself, that its own internal dictates will lead man into all truth, independent of a Divine revelation, seem to overlook the notorious fact, that it never has so guided man, except when influenced, directly or indirectly, by the light of God's outwardly revealed will. Man's reason and experience have taught him the properties of matter, and have also enabled him to frame certain police regulations useful for the preservation of life and property. But unassisted reason has never taught him the true character of God, nor the real state of the relation between himself and the Maker and Upholder of all things. Every approach towards truth in regard to these matters, may be distinctly traced to the light derived either from the earlier or later revelations of God to man; either to that which "at sundry times, and in divers manners, He spake in times past unto the fathers by the prophets;" or to that

which "in these latter days he had spoken to us by His Son." Heb. 1:1, 2. We have no difficulty in tracing the civilization of Europe to the measure of Christian truth generally diffused therein; and I doubt not that the knowledge of Jewish truth had a more powerful effect in producing any measure of ancient civilization that existed, than any record now extant gives a hint of.

I have dwelt thus long on the doctrine of the corruption of human nature, because I consider it the fundamental truth on which all others are based. The fall of man has so entirely changed his relation with his Maker, that every religious system which does not recognize this altered relationship, must be a false system, and can never lead to the union of the creature with God. From the doctrine of man's depravity arises the doctrine of an atonement; from the fact that a curse has been judicially pronounced upon man by his Maker, arises the necessity of a Deliverer from the curse. The infidel, with his negative creed, may scoff at the notions both of a fall and of a Messiah; but how the Jew can deny the fall, or regard the Messiah as a mere mortal man, and yet consider himself a believer in the Divine authority of his own Scriptures, is indeed strange; and is one of the many proofs how much the understanding is influenced by the will and the passions of men.

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17, 19. The Jew admits that God spake these words; he dare not deny that these words are true; why, then, deny the fall of man? If man fell not, why this curse? Why this condemnation to return to dust? Why is man forced to say "to corruption, Thou art my father; to the worm, Thou art my mother and my sister"? Job. 17:14. With the curse of God hanging over man as man, whether Jew or Gentile, it is folly to talk of a mere human Messiah, himself under the same curse. The Messiah the Jews need, the Messiah humanity needs, is one who can remove the curse, who can "finish transgression, and make an end of sins, and make reconciliation for iniquity, and bring in everlasting righteousness." Dan. 9:24. This is the work the Messiah must perform; the victory He has to accomplish is not over infidel hordes who usurp the land promised to Israel, but over sin, and death, and the curse.

When God had created man in His image and likeness, He placed him on this earth as His vice-gerent and representative; endowing him with rule and dominion "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28. Man's authority on earth was supreme; but it was a delegated authority; a dominion conferred on him by the God of heaven and earth; and this God he must have been required to recognize as the Fountain of power, by whom his own supremacy over the lower creation was bestowed. It is not forced or unnatural to suppose, that the visible worship of man in his unfallen state have included some eucharistic sacrifice; some presentation of the fruits of the earth, as a visible symbol and acknowledgment that God is Lord of the earth; and that from Him as the superior, man held it as the subject and tenant. His language might have been: "From thee, O God, have I and all creatures received everything we possess and enjoy; and in acknowledgment of this, we present unto thee a portion of the bounties so liberally bestowed upon us; of thine own we give thee, in token that

thou art the rightful proprietor, and that we hold things by thy good pleasure." With such holy confidence might the unfallen creature approach his Maker; humble, yet trustful; with veneration, yet unabashed.

But when man had disobeyed God, when his affections had become alienated from the Author of his being, could he thus approach the holy Majesty of heaven? If the sacred narrative had been silent on the subject, our own consciousness of the alienation and distrust produced by the knowledge that we have grievously offended, would lead us to infer that such holy boldness in the creature's approach to his Creator was now at an end. But the word of God does not leave us to our own inferences on this matter; the change is plainly declared. "I heard thy voice in the garden," said Adam. And was this, as before, "a joyful sound," calling him to commune with his heavenly Father? No; "I was afraid, because I was naked, and I hid myself." Gen. 3:10. His body had possessed no more clothing formerly than it had now; but his soul had been clothed with righteousness, with holy love; with filial devotion: it was now stript of these, and he feared in this spiritual nakedness to approach a God of infinite purity. He felt He had given just cause for anger; he dreaded the anger of Omnipotence; and he hated the justice that condemned him. Man and his Maker were now alienated.

And up to the present moment do the effects of man's first disobedience tell on the human race. The carnal, or natural mind, is still "enmity against God." There still lurks in the heart of man that aversion to come into direct contact with God, which Adam felt when he "hid himself from the presence of the Lord amongst the trees of the garden." Unhappy, fallen man! Though Eden still bloomed around him, beautiful as ever, it was no longer to him a "garden of delight;" his peace of mind was gone; and the dread of encountering the God whom he had offended, poisoned every enjoyment.

What was needful to restore man again to happiness? Reconciliation with the God of heaven; the restoration of the filial relationship between man and his Maker. And could man do anything towards effecting this? Surely not. Sorrow for the past, and promises for the future, could neither cancel sin, nor annul its consequences; they might infuse a hope of escaping punishment, but could never inspire a filial love to the offended God. To do this, the overture of reconciliation must come from God himself.

It is no wonder that the Rationalist, who treats the greater portion of the Old Testament as a mere Eastern myth or allegory, should set little store by the events narrated in the third chapter of Genesis; but that the Jews should see so little in them, considering the position they occupy in the Pentateuch, seems strangely inconsistent. I believe the explanation of this is, that all their commentators, whose works are now extant, lived subsequently to the Christian era; and they, doubtless, thought it best to avoid any admission which they perceived the Christians might take advantage of. It is only in this way we can account for the meagre and empty comments on the important events of this chapter, as contrasted with the minute and tedious way in which they dilate on almost every word of passages that are of much less importance. Whatever the Rationalist or the Socinian may say of the contents of this chapter, the Jew must surely admit that it is a solemn account, communicated to us by God himself, of man's fall from the state in which he was created, and of the consequent penalty inflicted on him. If it be not this, what is it? Is it a mere early incident in Adam's history,

which passed off without leaving any after consequences? Have his posterity inherited nothing of his penalty; and has the creation again returned to the "very good" estate in which God created it? If it be a gross absurdity to maintain this, which we think every thoughtful Jew must admit, then we ask, Is there no promise to man of any restoration from the effects of the fall? Did God make no overture of reconciliation to fallen man; did He hold out no prospect of deliverance—no hope of a deliverer? Did the promise that the seed of the woman should bruise the head of the serpent mean nothing more than that men should occasionally kill serpents by setting their feet on them? Yet such is all that the Jewish commentators make out of this passage. Is it possible to believe, that after a transaction of such mighty importance as to cause the Almighty to curse His newly-formed creation on account of it, His first solemn announcement, when the guilty parties were summoned before Him, should amount to no more than a statement like this? The act of disobedience which has just been narrated, altered man's spiritual and physical condition, and brought a curse even on his habitation; and did God hold out no promise to Adam of a redemption from the serpent's seduction—no hint that a descendant of the woman should undo the mischief done by the serpent—should "bruise his head?"

I believe this declaration of God to the serpent to be the first promise of that Deliverer who came to redeem man and his habitation from the effects of the curse; who, at the consummation of the ages, or preparatory dispensations, *συντελεσθαι τὴν αἰώνιον* "hath appeared, to put away sin by the sacrifice of himself;" (Heb. 9:26); by which sacrifice all who trust in Him are even now delivered from the power and dominion of sin; that Deliverer whose "glorious appearing," "without a sin-offering unto salvation," we yet look for: even that "time of the restitution of all things," (Acts 3:21) when the creation shall again be "very good," and "the tabernacle of God is with men, and He will dwell with them." Rev. 21:3.

It is evident that Lamech expected a period of deliverance from the curse; and it appears probable that he thought his son might be the promised deliverer. "And Lamech lived an hundred and eighty-two years, and begat a son; and he called his name Noah [נֹחַ, *rest*] saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Gen. 5:28, 29. That this view of the signification of Noah's name is not foreign to Jewish commentators is proved by the following quotation from Rabbi Solomon Ben Melech, in the notes to the new version of the Old Testament.—"Noah was the first patriarch born after the death of Adam, with whose decease the curse inflicted on the earth because of him, would, as Lamech hoped, be withdrawn." Lamech must have looked not merely to the death of Adam as removing the curse, but to his son's being instrumental to the expected deliverance; else he would not have said, "This one [נֹחַ] shall comfort us."—(To be continued.)

The Broken Heart.

"A broken heart, my God, my King,
Is all the sacrifice I bring;
The God of grace will ne'er despise
A broken heart for sacrifice."

What is a broken heart? It is a heart of deep contrition and self-abasement. It is such a heart as Job had, when he said, "Behold, I am vile," and again, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes."

It is such a heart as David had, when he said, "I acknowledge my transgressions, and my sin is ever before me. Against thee only have I sinned and done evil in thy sight."

It is such a heart as Ezra had when he said, "I am ashamed, and blush to lift my face to thee, my God; for our iniquities have increased over our heads, and our trespass is grown up unto the heavens."

It is such a heart as Isaiah had when he said, "Wo is me! for I am of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts."

It is such a heart as the publican had, when he "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

It is such a heart as the prodigal had when he said, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

It is such a heart as Mary had when she fell at the feet of her Saviour, and washed them with her tears, and wiped them with the hairs of her head.

It is such a heart as Paul had when he exclaimed, "O wretched man that I am, who shall deliver me from the body of this death?"

The person who has a broken heart feels that he has sinned against the best of beings, broken the best of laws, and violated infinite obligations. He feels that if he is cast off forever, it will be perfectly just, and that if he is saved, it must be by grace, through the merits of Christ, and he casts himself at the foot of the cross, and pleads for mercy, and mercy only.

This is the best sacrifice we can offer to God. What other sacrifice can we offer? "Where-with shall we come before the Lord, and bow ourselves before the High God? Shall we come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall we give our first born for our transgressions, the fruit of our bodies for the sin of our souls?" Or shall we by abundant good works, endeavor to establish a righteousness of our own, and purchase an interest in the divine favor?

Alas! we deserve to die, and when we have done all that we can, we deserve to die. If we justify ourselves—if we excuse or attempt to palliate our sin, we do but aggravate our guilt and provoke the divine indignation. There is no course for us to take, but to fall down and submit, and sue for mercy as guilty rebels.—This is the best sacrifice we can bring. It is all that we *can* bring, and all that we *need* to bring. We are not required to make atonement for our sins. The law is magnified and made honorable; and God now can be just and justify sinners who believe in Christ. What is now necessary on our part is to come to Christ in the exercise of a broken heart.

The sacrifice of a broken heart God will not despise. It is the sacrifice with which he is pleased. He is ever ready to receive to favor the repenting and returning sinner. Was not the prodigal received when he returned to his father with a broken heart? Was not the publican heard and forgiven when he said, "God be merciful to me a sinner?" And did ever a sinner come to a throne of grace with a broken heart in vain? No, "God resisteth the proud, but giveth grace to the humble."

"Thus, saith the High and Lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him, also, that is of a contrite and humble spirit, to revive the Spirit of the humble, and to revive the heart of the contrite ones." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

God will bind up the broken-hearted. He will speak peace to their souls. He will forgive their iniquities, and remember their sins no more. He will clothe them with his righteousness. He will beautify them with salvation. He will be their father and their God. They shall taste his forgiving love. They shall drink at the river of his pleasures. It is for such that all the consolations of the gospel are provided, and crowns of glory are preserved.

Yes, these are the men whom God delighteth to honor; for "he that humbleth himself shall be exalted." These are they who shall sing the song of redeeming love. And in ages hence, when the proud Pharisee, who trusts in himself that he is righteous, shall lift up his eyes in torment, the broken-hearted sinner shall rest in the paradise of God.

Reader, do you know anything of a broken heart? Does your religious experience accord with that of Job, of David, of the publican, and

of Paul? Are you willing to be saved on the humbling terms of the gospel? Have you renounced all dependence on the righteousness of your own, and is your whole dependence on the righteousness of Christ? If so, happy is your condition; for though your sins be as scarlet, they shall be white as snow; and though they be red like crimson, they shall be as wool.—*Luth. Obs.*

Mesmerism.

"Because they said, he hath an unclean spirit."—*St. Mark, 3:30.*

The philosophy of this world neither desires the knowledge of God, nor retains and cherishes the love of the knowledge of the invisible world. Whatever reaches the senses, whatever can be seen, heard, tasted, handled, smelt—whatever can be submitted to the crucible or the blowpipe, or to the microscope, on this, philosophy, so called, at once seizes and is satisfied. All beyond this is Dreamland. Philosophy admits something beyond, but makes no attempt to seek it out. Philosophy treads the firm earth with Cyclopean strength and strides; but it has no eye to see the invisible; to mount into the air with spiritual wings is contrary to its nature—is death to its pride, and mortification to its joys.

The philosophy of this world denies not the Creator, but it disfigures Him; it refuses Him the providence of the works of His hands; and turns away from the revelation of His will. It also discards the very existence of "the prince of this world"—it mocks at the power of the "prince of the power of the air, the spirit that now worketh in the children of disobedience." It casts away the fear of punishment, prepared for "the devil and his angels," by denying the existence of such beings; and with a single stroke of unbelief it dashes out all the sorcery, witchcraft, soothsaying, and necromancy, which Divine revelation foredooms, with idolatry, intemperance, fornication, and covetousness—as if the All-wise could pronounce condemnation of that which has no being; or as if He could not discriminate between the real and imaginary transgressions.

It is time to confess myself a fool—for Christ's sake; a fool in philosophy, if I may be wise in the holy word. Not a few who have read thus far with fervor, will now experience a chill, and be ready to exclaim against the ignorance which in this age is disposed to admit the reality of unclean spirits, and of their works of deceit and darkness.

My friends, ours is the Gospel dispensation; and so long as it continues, we are called to resist the enemy of our Lord, who beset him with temptations in the wilderness, and who pursues the church in the wilderness, and who overcame our first parents, and led Judas to the traitor's grave; and you are exhorted to put on the whole armor of God, "that ye may be able to stand against the wiles of the devil—for we wrestle not against flesh and blood—but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This is not a fancy sketch, but divine revelation; and whatever the wisdom of this world may say, it is eternal truth, which will stand when heaven and earth shall pass away; and both you and I shall stand before the judgment seat of Christ.

I have been called to this train of reflection by reading of their sin, who denied to the Lord Jesus the power of the holy God to work the miracle of casting out devils, and attributed to Him the power of Beelzebub, that it was by the prince of devils our Lord commanded them, and they obeyed his voice. This blasphemy is set forth in the Gospel, not merely as a matter of history, but as a warning to all succeeding generations, that they who hear the Gospel may take heed, and not ignorantly fall into the condemnation of the sin which is never forgiven, neither in this world, nor the world to come.

All judgment belongs to the Lord; but to men it belongs to fear. And when I hear and read, and understand men to declare, that the power by which, not only Moses and Elias, but also Christ and the apostles, wrought the miracles of the Holy Bible, is the same power by which they themselves, unholly, impure, irreligious, and profane men, now put to sleep, awake, possess, actuate, inspire, and animate the bodies of living men, heal their diseases, evoke the spirits of the dead, and search the history of the past, and foretell the future, I am wholly at a loss to discriminate between this offence and theirs who said—"He hath an unclean spirit."

No one pretends that the Holy Spirit works

by the hands, or in obedience to the commands of impious or ungodly men. But the spirit of Mesmer's philosophy often works by such hands; and they who are farthest from the faith and practice of the Gospel, are most ready to arrogate in their mysterious arts the aid of the self same power by which the Son of God manifested his divinity. They do not scruple to take to themselves a partnership in the power of God, or otherwise, to impute the instrumentality by which they do their deeds to the use of the blessed Lord, and his apostles in the Gospel miracles.

This is a fearful thing. The wise will be slow to approve of it; and yet some may be ready to doubt whether the wonders claimed for Mesmer's art existed beyond the imagination of vain men.

Of that I do not affirm. Whether they do what they boast of, I neither affirm nor deny; but supposing they do what they say, I shall maintain they work by spiritual power, (which they also claim;) and, further, I shall maintain, that the spirit by which they work, is not holy, and true; but is *unstable, presumptuous, false, and unclean*. The lightly attributing the true miracles of the saints to the handy-work of an unclean spirit, constitutes the offence against the Holy Ghost, which our Lord points out and condemns, as the sin never pardonable.

For such as have no fear of God before their eyes—who deny the doctrine of the resurrection, and of the great judgment, and of eternal retribution, all sin loses its terrors; but for such as hold to the Apostles' creed, and to the glory of the judgment day, the sin of blasphemy against God and Christ is exceedingly fearful, and the blasphemy of the Holy Ghost is intolerable. This consists in attributing the works of the Holy Spirit to the prince of the power of the air, which they fearfully do, who say that the miracles of the Old and New Testaments were wrought by the same means, by the same energies, or by the same unseen power which Mesmer has stamped with his own disgraced and unclean name.

Therefore, according to the wisdom which is given me, I caution the young and inexperienced to beware of all approaches towards them who thus traduce the miracles of our Lord, and I would caution all men, old and young, to try the spirits, before they believe their works, seeing there are false prophets, and lying wonder, and unclean spirits, and doctrines of demons, which are allowed to afflict the human race, so long as the earth remains under the curse, and the prince of this world exercises power.—*A. B. C.—Protestant Churchman.*

Religious Impostors.

JOHN NICOLLS THOMS.—In the summer of 1838 the people of Great Britain were startled by the intelligence of a remarkable disturbance in Kent, caused by the assumption of divine power by a madman, named John Nicolls Thoms.

This religious impostor was the son of a small farmer and maltster, at St. Columb, in Cornwall. He appears to have entered life as cellarman to a wine merchant in Truro. Succeeding to his master's business, he conducted it for three or four years, when his warehouse was destroyed by fire, and he received £3000 in compensation from an insurance company. Since then, during more than ten years, he had been in no settled occupation. In the year 1833 he appeared as a candidate successively for the representation of Canterbury and East Kent, taking the title of Sir William Percy Honeywood Courtenay, knight of Malta, and king of Jerusalem, and farther representing himself as the owner, by birthright, of several estates in Kent.

His fine person and manners, and the eloquent appeals he made to popular feeling, secured him a certain degree of favor, but were not sufficient to gain for an obscure adventurer a preferment usually reserved for persons possessing local importance and undoubted fortune. Though baffled in this object, he continued to address the populace as their peculiar friend, and kept up a certain degree of influence among them. He is supposed to have connected himself also with a number of persons engaged in the contraband trade, as, in July, 1833, he made an appearance in a court of law on behalf of the crew of a smuggling vessel, when he conducted himself in such a way as to incur a charge of perjury. He was consequently condemned to transportation for seven years, but, on a showing of his insanity, was committed to permanent confinement in a lunatic asylum, from which he was discharged a few months before his death, on a supposition that he might

safely be permitted to mingle once more in society.

Thoms now resumed his intercourse with the populace, whose opinion of him was probably rather elevated than depressed by his having suffered from his friendship for the smugglers. He repeated his old stories of being a man of high birth, and entitled to some of the finest estates in Kent. He sided with them in their dislike of the new regulations for the poor, and led them to expect that whatever he should recover of his birthright should be as much for their interest as his own. There were two or three persons of substance who were so far deluded by him as to lend him considerable sums of money. Latterly, pretensions of a more mysterious nature mingled in the ravings of this madman; and he induced a general belief among the ignorant peasantry around Canterbury, that he was either the Saviour of mankind, sent anew upon earth, or a being of the same order, and commissioned for similar purposes.

One of his followers, when asked, after his death, how he could put faith in such a man, answered in language of the following tenor: "O, sir, he could turn any one that once listened to him whatever way he liked, and make them believe what he pleased. He had a tongue which a poor man could not get over, and a learned man could not gainsay, although standing before him. He puzzled all the lawyers in Canterbury, and they confessed that he knew more of law than all they put together. You could not always understand what he said, but when you did, it was beautiful, and wonderful, and powerful, just like his eyes; and then his voice was so sweet! And he was such a grand gentleman, and sometimes latterly such an awful man, and looked so terrible if any one ventured to oppose him, that he carried all before him. Then, again, he was so charitable! While he had a shilling in his pocket, a poor man should never want. And then such expectations as he had, and which nobody could deny! He had papers to prove himself to be either the heir or right possessor of Powderham Castle, and Evington, and Nash Court, and Chilham Castle, and all the estates of the families of the Courtenays, the Percys, and Honeywoods, and of Sir Edward Hales, and Sir Thomas Hindlay, more than I can tell of. And there was Mr. — of Boughton, who lent him £200 on his title-deeds, and the waiter of the — Hotel, in Canterbury, who lent him £73, besides other respectable people throughout the county, who let him have as much money on his estates as he pleased, and have kept up a subscription for him ever since he was sent to jail in 1833 about the smugglers he befriended. And at that same time, it was well known that he need not have gone to prison without he liked, for the very ladies would have rescued him, only he forbade them, and said the law should be fulfilled. I myself saw them kissing his hands and his clothes in hundreds that day; and there was one woman that could not reach him with a glass of cordial gin; she threw it into his mouth, and blessed him, and bade him keep a bold heart, and he should yet be free, and king of Canterbury!"

It is farther to be observed, that the aspect of the man was imposing. His height approached six feet. His features were regular and beautiful—a broad, fair forehead, aquiline nose, small well-cut mouth, and full, rounded chin. The only defect of his person was a somewhat short neck; but his shoulders were broad, and he possessed uncommon personal strength.—Some curious significations of the enthusiasm he had excited were afterward observed in the shape of scribbles on the walls of a barn. On the left side of the door were the following sentences: "If you new he was on earth, your harts Wod turn;" "But dont Wate to late;" "They how R." On the right side were the following: "O, that great day of gudgeiment is close at hand." "It now peps in the dor every man according to his works;" "Our rites and liberties We Will have."

On Monday, the 25th of May, 1838, the frenzy of Thoms and his followers seems to have reached its height. With twenty or thirty persons, in a kind of military order, he went about for three days among the farm-houses in Boughton, Littingbourne, Boulton, and other villages in the vicinity of Canterbury, receiving and paying for refreshment. One woman sent her son to him with a "mother's blessing," as to join in some great laudable work. He proclaimed a great meeting for the ensuing Sunday, which he said was to be a "glorious, but bloody day." At one of the places where he ordered provisions for his followers, it was in these words: "Feed my sheep." To

convince his disciples of his divine commission, he is said to have pointed his pistol to the stars, and told them that he could make them fall from their spheres. He then fired at some star, and his pistol, having been rammed down with tow steeped in oil, and sprinkled over with steel filings, produced, on being fired, certain bright sparks of light, which he said were falling stars. On another occasion, he went away from his followers with a man named Wills, and two others of the rioters, saying to them, "Do you stay here while I go yonder," pointing to a bean stack, "and strike the bloody blow." When they arrived at the stack, to which they marched with a flag, the flag-bearer laid his flag on the ground, and knelt down to pray. The other then put in, it is said, a lighted match, but Thoms seized it, and forbade it to burn, and the fire was not kindled. This, on their return to the company, was announced as a miracle.

On Wednesday evening he stopped at the farm-house of Bossenden, when the farmer, finding that his men were seduced by the impostor from their duty, sent for constables to have them apprehended. Two brothers named Mears, and another man, accordingly went next morning, but on their approach Thoms shot Nicholas Mears dead with a pistol, and aimed a blow at his brother with a dagger; whereupon the two survivors fled. At an early hour he was abroad with his followers, to the number of about forty, in Bossenden or Bleanwoods, which were to be the scene of the great demonstration on Sunday. The following is a description of the appearance and doings of the fanatics at this place. "Thoms undertook to administer the sacrament in bread and water to the deluded men that followed him. He told them, on this occasion, as he did on many others, that there was great oppression in the land, and indeed throughout the world, but that if they would follow him, he would lead them on to glory. He depicted the gentry as great oppressors, threatened to deprive them of their estates, and talked of partitioning these into farms of forty or fifty acres, among those who followed him. He told them he had come to earth on a cloud, and that on a cloud he should some day be removed from them; that neither bullets nor weapons could injure him or them, if they had but faith in him as their saviour; and that if ten thousand soldiers came against him, they would either turn to their side, or fall dead at his command.

"At the end of his harangue, Alexander Foad, whose jaw was afterward shot off by the military, knelt down and worshipped him; so did another, named Brankford. Foad then asked Thoms whether he should follow him in the body, or go home and follow him in heart. To this Thoms replied, 'Follow me in the body.' Foad then sprang on his feet in an ecstasy of joy, and with a voice of great exultation exclaimed: 'O, be joyful!—O, be joyful! The Saviour has accepted me. Go on—go on; till I drop I'll follow thee.' Brankford also was accepted as a follower, and exhibited the same enthusiastic fervor. At this time his denunciations against those who should desert him were terrific. Fire would come down from heaven, and consume them in this world, and in the next eternal damnation was to be their doom. His eye gleamed like a bright coal while he was scattering about these awful menaces. The eye-witness was convinced that at that moment Thoms would have shot any man dead who had ventured to quit his company. After this mockery of religion was completed, a woodcutter went to Thoms, shook hands with him, and asked him if it was true that he had shot the constable. 'Yes,' replied Thoms, coolly, 'I did shoot the vagabond, and I have eaten a hearty breakfast since. I was only executing upon him the justice of heaven, in virtue of the power which God has given me.'"

The two repulsed constables had immediately proceeded to Fairhaven, for the purpose of procuring fresh warrants and the necessary assistance. A considerable party of magistrates and other individuals now advanced to the scene of the murder, and about mid-day, (Thursday, May 31,) approached Thoms's party at a place called the Ozier-bed, where the Rev. Mr. Handley, the clergyman of the parish, and a magistrate, used every exertion to induce the deluded men to surrender themselves—but in vain. Thoms defied the assailants, and fired at Mr. Handley, who then deemed it necessary to obtain military aid, before attempting farther proceedings. A detachment of the 35th regiment, consisting of a hundred men, was brought from Canterbury, under the command of Major Armstrong. At the approach of the military, Thoms and his men took up a position in Bos-

senden Wood, between two roads. Major Armstrong divided his men into two bodies of equal numbers, that the wood might be penetrated from both these roads at once, so as to enclose the rioters: the one party he took command of himself, and the other was placed under the charge of a young lieutenant named Bennett. The magistrates who accompanied the party gave orders to take Thoms, dead or alive, and as many of his men as possible.

The two parties then advanced into the wood by opposite paths, and soon came within sight of each other, close to the place where the fanatics were posted. A magistrate in Armstrong's party endeavored to address the rioters, and induce them to surrender; but while he was speaking, the unfortunate Bennett had rushed on his fate. He had advanced, attended by a single private, probably for the purpose of calling upon the insurgents to submit, when the madman who led them advanced to meet him, and Major Armstrong had just time to exclaim, "Bennett, fall back," when Thoms fired a pistol at him within a few yards of his body. Bennett had apprehended his danger, and had his sword raised to defend himself from the approaching maniac; a momentary collision did take place between him and his slayer; but the shot had lodged with fatal effect in his side, and he fell from his horse a dead man. Thoms fought for a few seconds with others of the assailants, but was prostrated by a soldier attending Mr. Bennett, who sent a ball through his brain. The military then poured in a general discharge of firearms on the followers of the impostor, of whom nine were killed, and others severely wounded, one so much that he expired afterward. A charge was made on the remainder, by the surviving officer, and they were speedily overpowered and taken into custody.

A reporter of the "Morning Chronicle" newspaper, who was immediately after on the spot where this tragedy was enacted, gave the following striking account of the real feeling of the occasion: "The excitement which prevails here in Boulton exceeds anything I ever beheld. It was evident, upon listening to the observations of the peasantry, especially of females, that the men who have been shot are regarded by them as martyrs, while their leader was considered, and is venerated, as a species of divinity. The rumor among them is, 'that he is to rise again on Sunday.' Incredible as it may appear, I have been assured of this as a positive fact, with respect to the utter folly and madness of the lower orders here.

"A more convincing proof of the fanaticism that prevails cannot be afforded than the fact, that a woman was apprehended, who was discovered washing the face of Thoms, and endeavoring to pour water between his lips. Upon being interrogated, she declared that she had that day followed him for more than half a mile with a pail of water, and her reason for it was, that he had desired her, if he should happen to be killed, to put some water between his lips, and he would rise again in a month. One of the prisoners, who had received a slight wound, told the commander that he and the other men who were with Thoms, would have attacked two thousand soldiers, as they were persuaded by him that they could not be shot, and it was under this impression that they were determined upon fighting."

Another local observer reports: "Such is the veneration in which numbers have held Thoms, that various sums of money have been offered to obtain a lock of his hair, and a fragment of the blood stained shirt in which he died. The women, with whom he was a prodigious favorite, seek these relics with the greatest avidity, and are described as receiving them with the most enthusiastic devotion."

Two of the rioters were tried at Maidstone, on the charge of being principals with Thoms in the murder of Nicholas Mears, and found guilty. Eight were tried on the ensuing day, charged with the murder of Lieut. Bennett; they pleaded guilty, and received the appropriate sentence. It was, however, thought proper that capital punishment should not be inflicted on these men, seeing that they had been acting under infatuation.—N. Y. Spectator.

A Contrast.

A paragraph has been going the rounds of the papers, which states that a man in Pittsburg, afflicted with the small pox, desired the visit of a clergyman for religious instruction and prayer, and that none of the ministers of the city would go near him. This rumor has suggested to us a trait of character in the early

Christians, which is described as follows, in Coleman's Christian Antiquities.

Indeed, it is almost incredible to what offices the ardor of their Christian spirit led them to condescend. They, though all of them were women moving amid the comforts of domestic life, and some of them ladies of the highest rank, never inured to any kind of labor, scrupled not to perform the most servile offices, that usually devolved on the lowest menial. Not only did they sit by the bedside of the sick, conversing with and comforting them, but with their own hands prepared their victuals, and fed them—administered cordials and medicines—brought them changes of clothing—made their beds—dressed the most repulsive and putrifying ulcers—exposed themselves to the contagion of malignant distempers—swaddled the bodies of the dead, and, in short, acted at once in the character of physician, the nurse, and the ambassador of God. Their purse and their experience were always ready, and the most exhausting and dangerous services were freely rendered by these Christian women. In process of time, however, as the Christian society extended its limits, and the victims of poverty and sickness became proportionably more numerous, the voluntary services of the matrons were found inadequate to overtake the immense field, and hence, beside the deacons and deaconesses, who, at a very early period of the church, were appointed to superintend the interests of the poor, a new class of office-bearers arose, under the name of Parabolani, whose province it was to visit and wait on the sick in malignant and pestilential diseases. These, whose number became afterwards very great—Alexandria alone, in the time of Theodosius, boasting of six hundred—took charge of the sick and dying, under circumstances in which, while it was most desirable they should have every attention paid to them, prudence forbade mothers and mistresses of families to repair to them; and thus, while the heathen allowed their poor and their sick to pine in wretchedness, and to die before their eyes, uncared for, there was not in the first ages a solitary individual of the Christian poor, who did not enjoy all the comforts of a temporal and spiritual nature that his situation required.

It was not, however, only to the poor of their own churches that the benevolence of the primitive Christians showed itself. Never, perhaps, was the clear and lively principle of their character more strikingly exemplified than in the appearance of any of those calamities—famine or pestilence—with which the ancient world was so frequently visited. In the accounts that have reached us of those terrible catastrophes, mention is invariably made of a sad corruption of morals accompanying them,—the heathen became desperate and reckless, amid the fearful ravages made in their ranks, their sensibilities were deadened, and a most unnatural and cold-blooded indifference shown to the claims of their nearest relatives and friends.—In the midst of all these disorders, the benevolence of the Christians exhibited an extraordinary contrast to the unfeeling selfishness of their heathen neighbors. Thus, for instance, during the plague that so long and so severely afflicted Carthage in the time of Cyprian, he and the rest of the Christians were indefatigable in their exertions for the relief of the afflicted; and while the heathen abandoned the sick and dying to their fate,—while the highways were strewn with corpses, which no one had the courage or the public spirit to bury, and the hardened survivors were intent only on pilfering the clothes and the chests of the dead, the Christians were constantly facing the danger, busy on the streets, or in the houses, distributing money or articles of food, and clothing, and doing all in their power to alleviate the pangs of the sufferers, and soothe the last moments of the dying. Nor was their benevolence confined to the sick members of their community,—they extended their attentions indiscriminately to all; and, while the heathen stood aloof and careless, parents deserting their children, and children trampling on the unburied corpses of their parents, the Christians were assiduously employed in the pious labor of interring them,—the rich contributing their money, and the poor their labor, to clear the houses and the streets from the effluvia of the mouldering relics of mortality, and adopt the most prudent precautions to free the city from the further ravages of the pestilence.

In like manner, when the Roman empire, especially that part of it that lay in the east, was overtaken in the reign of Gallienus, by the simultaneous calamities of plague, famine, and earthquake, the calm fortitude and unswerving resignation of the Christians,—their indefatigable

gable benevolence towards all who were seized by the dreaded sickness, and the kind, sympathizing attention they bestowed on them at the risk of their own lives, were very strikingly exemplified in Alexandria, the chief seat of the disasters. In a letter of Dionysius, who was then pastor of the church in that city, a most impressive account is given, of which we subjoin a translation:—"Pestilence appeared to the heathen as the most dreadful of all things,—as that which left them no hope; not so, however, did it seem to us, but only a peculiar and practical trial. The greater part of our people, in the abundance of their brotherly love, did not spare themselves; and, mutually attending to each other, they cheerfully visited the sick without fear, and ministered to them for the sake of Christ. Many of them died, after their care had restored others from the plague to health. The best among our brethren, priests, and deacons, and some who were celebrated among the laity, died in this manner; and such a death, the fruit of great piety and strong faith, is hardly inferior to martyrdom. Many who took the bodies of their Christian brethren into their hands and bosoms, closed their mouths and eyes, and buried them with every attention, soon followed them in death. But with the heathen, matters stood quite differently; at the first symptom of sickness, they drove a man from their society, they tore themselves away from their dearest connections, they threw the half dead into the streets, and left thousands unburied,—endeavoring by all means in their power to escape contagion, which, notwithstanding all their contrivances, it was very difficult for them to accomplish.

Parental Authority.

The father is bound by an inevitable obligation to vindicate his authority before the family. 1. *By acquainting himself with all the sacred relation.* If a man, appointed to an office in the State, neglects to acquaint himself with the duties of that office, and the State thereby suffers injury, he encounters the public approbation, and lays himself open to impeachment. Now the family constitution lies at the foundation of all the forms of civil and Christian society. To be willingly ignorant, then, of the right mode of administering it, is to incur a high degree of criminality.

2. *The paternal authority is to be perpetuated by the maintenance of a wholesome example.* The example of the father is the mould into which the character of the son will naturally be delivered. How exact should it be! We should be content with nothing short of that resolution, "I will walk within my house with a perfect heart."

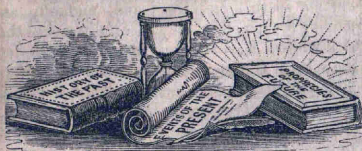
3. *Authority should be tempered with tenderness, but not annihilated by indulgence.* "As a father pitieth his children." By that tender trait is the disposition of God himself illustrated. It may and ought to exist even in the bosom of sterner mould. "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." The cares and vexations incident to the pursuits of men too often produce an irritable state of mind, that disqualifies them from rightly discharging parental duty. How can these tender plants withstand the storm of passion that sometimes burst on their heads? "Fathers provoke not your children, lest they be discouraged."—Correct them but not in anger.

4. *The best instruction is the best government.* Happy is he who is accustomed to say as he gathers round him the dear ones who constitute the home circle: "Hear, ye children, the instruction of a father, and attend to know understanding—for I was my father's son, tender and only beloved in the sight of my mother. HE TAUGHT ME ALSO"—He did not shift the responsibility from himself to my mother, but was willing to share it with her; Fathers, go and do likewise.

5. *One of the noblest auxiliaries of parental duty is PRAYER.* Even for poor Ishmael the father of the faithful prayed. "Oh that Ishmael might live before thee!" How then did he wrestle for Isaac before and after his birth: how when in view of the approaching sacrifice on Moriah, he sought the solitude of the forest, and taking the lad with him, fervently prayed to God. How did Jacob wrestle with the angel of the covenant for his dear children in the hour of apprehended danger, even until the breaking of the day. Oh how some of our pious and devoted fathers in the ministry, and in the churches, have agonized at the eternal throne, until salvation was poured upon their families!

6. *Authority should be so exercised as to secure habitual obedience.* Then will obedience

to God be more easily rendered. In proportion to the deeper deference naturally paid by children to the authority of a father, is the paternal responsibility increased. Were it proper, I could refer to living instances of distinguished parental success in bringing up children for God. Happy that missionary father, whose sons in beautiful succession are entering the ministry, and even the missionary field! The soul of that brother appears to be wrapped up in the salvation of—not his children alone—but all children.—On that subject he is indeed entitled to write.—*Southern Baptist.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 4, 1848.

Extracts on Prayer.

FROM REV. E. BICKERSTETH.

(Continued from our last.)

VI. ON PRIVATE PRAYER.

Consider, before you begin, what are those sins, which, if you were now on the point of death, would weigh most on your conscience; confess them, enlarge upon their circumstances and aggravations, bewail them, and plead for pardon through the blood of Christ.—What blessing is there that you would desire above all other things, if you were sure to have your wish? Whatever it be, whether it be the supply of earthly wants, or pardon, grace, peace, or heaven itself—ask, and ye shall have. What are those mercies and comforts which others have not, but you are now enjoying? and what are those which you could least of all spare? Give hearty and unfeigned thanks for the possession of these. Consider the wants of your friends, your immediate relatives, and your acquaintance, and intercede for them. In short, make known your present sins, wants, desires, and mercies, and empty the very thoughts of your hearts in the most easy and obvious expressions.—"Lord, save me, or I perish! Jesus, thou Son of David, have mercy upon me! God be merciful to me a sinner!" coming from a full heart, are of prevailing weight and importance; while the most eloquent form of words, which is the mere expression of the lips, is utterly unavailing.

Prayer for TEMPORAL BLESSINGS should ever be mingled with expressions of entire and unfeigned submission to the will of God. To ask for them thus is not improper, but perfectly right; for many of the highest saints have done so, and it may please God in this way to impart those temporal good things which we need. Hannah asks for children, and God hears her prayer. Hezekiah asks for health, and his sickness is removed. Paul prays for the father of Publius, sick of a fever, and he is healed. Acts 28:8. Nay, Asa is blamed, because "in his disease he sought not to the Lord, but to the physicians." 2 Chron. 16:12.

Prayer for SPIRITUAL BLESSINGS, for pardon, peace, holiness, love, the favor of God, and the glory of heaven, calls for great earnestness. Take no denial. Say, like Jacob, "I will not let thee go, except thou bless me." Gen. 32:26. Be importunate with your God. "The kingdom of heaven suffereth violence, and the violent take it by force." Yet it is possible to desire even spiritual things for merely carnal ends—as with the notion of meriting heaven by them; gaining human applause, &c. And it is too true, that not only the formalist, but a really devout man in general, may thus sometimes make a carnal prayer even when asking for spiritual things.

God's glory, kingdom, and will, ought, as we see in the Lord's Prayer, to be the leading object of all our prayers.

The Lord has already provided a propitiation for sins, so that, confessing them, and pleading guilty to all the charge that is against us, in a spirit of humiliation and godly sorrow, and in dependence upon the promise, that "whoso confesseth and forsaketh his sins shall find mercy," we need not doubt to find a favorable reception. Jesus Christ has assured us, "Him that cometh unto me, I will in no wise cast out."

Sinners need deliverance from the GUILT and from the POWER of SIN. With respect to the GUILT of SIN, seeing that believers are "justified freely by the grace of God through the redemption of Jesus Christ," you should pray for faith in this free justification. Urge the mercy of God, for "with the Lord there is mercy." Psa. 130:7. Plead the merits of Christ, "who was wounded for our transgressions, and bruised for our iniquities." Isa. 53:5. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5:21. Urge the many and faithful promises—"If we confess our sins, he is faithful and just to forgive us our sins." 1 John 1:9. "Only acknowledge thine iniquity." Jer. 3:13.

With respect to deliverance from the POWER of SIN, remember that Jesus Christ is "exalted to be a Prince and a Saviour, to give repentance" as well as

"remission of sins." No avowedly impenitent sinner is a pardoned sinner. Pray, then, that "the grace of God, which bringeth salvation," may teach you "to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world;" pray, that the Saviour may purify you unto himself, that you may be found among his peculiar people, "zealous of good works." Various pleas may be urged to obtain this deliverance. Christ gave himself for this end; and he says, "Herein is my Father glorified, that ye bear much fruit."

You are surrounded with numerous TEMPTATIONS; pray that God would "not suffer you to be tempted above what you are able to bear. The heart is deceitful above all things, and desperately wicked;" pray that it may be freed from all guile, deceit, and hypocrisy; purified by faith in Jesus. Acts 15:9. You are in an ensnaring world; pray that you may not be conformed to it, but "be transformed by the renewing of your mind." Rom. 12:2. "The devil goeth about, as a roaring lion, seeking whom he may devour;" ask, then, "that the God of peace would bruise Satan under your feet shortly." Rom. 16:20. You have deserved various punishments, and have therefore reason to pray that no evil may befall you, neither any plague come nigh your dwelling; (Psa. 91:10;) you have reason to ask with David, "Cast me not away from thy presence, and take not thy Holy Spirit from me." Psa. 51:11.

Your heart, in short, is not in a right state, till it be your fixed purpose to devote yourself entirely to God; and you long to have all the powers of your mind, the affections of your soul, and the members of your body wholly given up to his service. St. Paul prays for the Thessalonians (1 Eph. 5:23), "the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ." He beseeches the Romans to present their bodies a living sacrifice holy and acceptable to God. (12:1.) He reminds the Corinthians, "Ye are not your own, but are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Ep. 6:20. The love of God must excite and animate you to this. Pray, then, that the love of God may be "shed abroad in your hearts by the Holy Ghost." Rom. 5:5. There is power provided in the gospel for your attaining this.

Love is the fulfilling of the law, the most excellent gift. 1 Cor. 13. Desire, then, that you may be taught of God to love others (1 Thess. 4:9); to be kindly-affectioned one to another with brotherly love, in honor preferring one another." Rom. 12:10.

Christians who feel that the precious deposit of Christ's glory is in a peculiar way entrusted to them, will especially pray that they may be enabled in all things to adorn the doctrine of God their Saviour; that they may be "holy in all manner of conversation; walking worthy of the Lord unto all well-pleasing;" that they may "give all diligence, and add to their faith virtue—knowledge—temperance—patience—godliness—brotherly kindness—and charity."

VII. ON PUBLIC WORSHIP.

The assembling of ourselves together is required in the Scriptures of all Christians. The apostle exhorts us to it as a great means of strengthening our love to God and man; "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is;" Heb. 10:24, 25. The invitation runs, "O come, let us worship and bow down: let us kneel before the Lord our Maker." Psa. 95:6. "Come into his courts; O worship the Lord in the beauty of holiness." Psa. 96:8, 9. The direction is, "Praying always with all prayer." Eph. 6:18. It is plainly pointed out as a means to avert God's judgments; "call a solemn assembly, gather the people, sanctify the congregation, assemble the elders. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people." Joel 2:15, 17. These things, and the practice of all holy persons, from the time when "men began to call on the name of the Lord," (Gen. 4:26,) with the example of our Lord and his disciples, give us sufficient scriptural authority for the practice of public worship.

Public worship is a suitable and proper expression of homage to our Creator. "In him we live and move and have our being;" and it is just and right that we should publicly and untiedly "give unto the Lord the glory due unto his name." We all depend on him, and it is right that we should join in acknowledging this, and in praying to him. We have in common sinned against him, and right it is that we should in common confess our sins before him. We need the same supplies: we have received the same mercies, and may therefore unite in the same prayers and praises. Reasonable and immortal creatures are engaged in an object worthy of their nature and character, when they unite together to "exalt the Lord our God and worship at his footstool." Psa. 99:5. The angels and spirits of just men made perfect, unite in surrounding the throne of glory with hymns and praises. We are to do his will on earth as it is done in heaven. If we, then, expect to join the society above, we should obtain a meetness on earth, for their blissful employment.

The constant return of the weekly sabbath, and its worship, keeps alive those impressions of religion which the cares, and business, and distractions of this world would wear away. Our Saviour makes a special promise applicable to it, saying, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:19, 20. "The Lord is in his holy temple. He loveth the gates of Sion more than all the dwellings of Jacob," peculiarly there manifesting to his people his presence, in which is fullness of joy. He declares, "I will make them joyful in my house of prayer." Isa. 56:7.

* *affairs, strength, or courage in the work of Christ.*

We are quickened, solemnized, and enlivened by the devotion of a well-organized congregation. "I will praise the Lord with my whole heart," says David, "in the congregation of the faithful." Earth affords not a more impressive, affecting, and solemn sight, than that of a whole congregation uniting in acts of prayer and praise to the great Lord of all. In such a scene, also, the Christian peculiarly enjoys the privilege of the communion of saints.

To the Christian it is not a burdensome task, but a delightful employment, under the influence of the Holy Spirit, to join his fellow-Christians in prayer and praise. Observe how David speaks: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Psa. 27:4. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." Psa. 84:1, 2. Hence the sabbath is to the Christian a happy day. He looks forward to it with pleasure. He regrets its departure. He would not, on any account, willingly deprive himself of its privileges, or lose its worship.

We should not rush hastily into the divine presence. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Psa. 89:7. That great and glorious Lord and Saviour, who "holdeth the seven stars in his right hand, and who walketh in the midst of the seven golden candlesticks," (Rev. 2:7,) is especially present. The apostle seems to intimate that the angels, who are "ministering spirits sent forth to minister to the heirs of salvation," attend in Christian assemblies. Heb. 1:14. We should feel with David, "Holiness becometh thine house, O Lord, forever," (Psa. 93:5;) and shall thus be led to see that a due preparation of heart is suitable and needful. If you can, then, obtain time and opportunity for this purpose, I would exhort you to prepare your hearts by secret prayer and reading the Scriptures.

Much of our spirituality and comfort in public worship depends on the state of mind in which we come. We should, as far as may be, abstain not only from worldly business, but worldly conversation and thoughts on the Sabbath. "A dream cometh," says Solomon, "through the multitude of business."—Eccles. 5:3. If you are conversing or thinking on the affairs of this world till you enter the house of God, how is it possible that your heart can at once be raised to God?

Earnestly aim at going thither in the spirit of prayer, looking upwards for the Divine blessing to give life, efficacy, and unction, to the outward service. It would be happy for us if we could always go in that spirit which David describes: "O God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." Psa. 63:1, 2. When we come in anything of this spirit, how different a service is public worship from what it is when we come carelessly. How humbling, how awful, how elevating!

Let us also go in the spirit of praise. "I was glad when they said unto me, Let us go into the house of the Lord." Psa. 123:1. We should come up to his house with a thankful, grateful spirit; with the feeling of children going to their parents; not in the spirit of bondage, but in the spirit of adoption. A dutiful child, entirely dependent on the bounty, wisdom, and love of its kind father, after experiencing the contempt or unfriendly treatment to which a stranger in a foreign country is exposed, loves to go to the father's dwelling. While we are in this hostile and unensuring world, it is our privilege to do so; "to serve the Lord with gladness, and come before his presence with singing. Enter into his gates with thanksgiving, and into his courts with praise."

Yet let holy joy be ever connected with godly fear. The Jews were commanded, "Reverence my sanctuary." Lev. 19:30. And Solomon's directions should be often in our thoughts: "Keep thy foot, (watch and mark all the motions of soul and body, restraining all that would be unbecoming,) when thou goest to the house of God, and be more ready to hear than to offer the sacrifice of fools. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in heaven, and thou upon earth; therefore let thy words be few." Eccles. 5:1, 2. We should endeavor to have that lively impression of the Divine presence, which pervaded Jacob's mind, after his intercourse with his God: "Surely the Lord is in this place! how dreadful is this place; this is none other but the house of God; and this is the gate of heaven!" Gen. 28:16, 17. The more just and lively views we have of God's character, presence, and glory, the more we shall seek to honor him. This reverence St. Paul urges: "Let us have grace (we cannot do without it) whereby we may serve God acceptably, with reverence and godly fear." Heb. 11:33.

Closely connected with this reverence will be deep self-abasement. We may always observe that, when God's servants have had near approaches to him, or a true view of his glory, they have been greatly humbled in the sense of their own sinfulness; as Abraham, "Behold, now I have taken upon me to speak unto the Lord, which am but dust and ashes;" (Gen. 18:27;) or as Job, "Behold, I am vile! what shall I answer thee? I will lay mine hand upon my mouth;" (Job 40:4;) or as Isaiah, "Woe is me, for I am undone, because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. We should come with that feeling which Daniel well expresses, "We do not present our supplications before thee, O Lord, for our righteousnesses, but for thy great mercies." Dan. 9:18.—(To be continued.)

Mr. Elliott's Work on the Apocalypse.

Within the last four years Mr. ELLIOTT has published, in London, three editions of his remarkable work on the book of Revelation. Each edition met with an unexampled sale, and the last is now out of print.

This work has been spoken of in the highest terms by students of prophecy in England, and elsewhere. It is regarded as the greatest and best work that has been produced on that remarkable book.

We early procured a copy for the use of the Advent office, and have from time to time given such extracts as we thought would be useful.

We find some things in the work from which we should dissent, but on the whole, we regard it as an important desideratum. It was, and is, needed.—We believe that God in his providence has called out this work at this time, to aid his suffering and faithful people who look for his near coming, and to arouse the Gospel ministry and church to the duties of the "last times."

We think that Mr. ELLIOTT has demonstrated the following things:

1. The pre-millennial advent of Christ.
2. The personal advent, and reign of CHRIST on earth.
3. The first resurrection at the coming of CHRIST, and reign of one thousand years.
4. The near approach of the glorious advent of our LORD JESUS CHRIST. And consequently, that there can be no conversion of the world, as taught by post-millennialists.

We have long felt desirous of circulating this work extensively among the people of this country. When in England, we called to see Mr. ELLIOTT, but found he had left on a tour to the Continent. Since our return, we wrote to him on the subject of re-publishing his work. To this we received no answer until very recently, on his return from the Continent. He assured us that he should be much gratified to have his work published in this country; and that he intends to publish the fourth edition without delay, improved and enlarged. Having spent over two years in Italy and Switzerland, with a view to avail himself of every means to obtain light bearing on history and prophecy, he will be able to bring out many new and important facts. In this time, also, he has been in the midst of the wonderful revolutions of the last year among the kingdoms of the old Roman earth, so that he will be well qualified to speak of these as having a bearing on the proximity of the kingdom of God.

This work, as it will now be given with all its improvements, ought to be published in this country as soon as it can be obtained. Some of the book publishers would do it, if they knew they could make a good business of it. We have seen a number about it, but none will undertake it. Works of this kind find but little favor in this land of spiritualism.

If we publish the work at all, it will be announced as soon as we can arrange with the author, and shall give due notice.

Water Celebration.

On Wednesday, the 25th ult., the City Government celebrated the introduction of pure water into this city from Lake Cochituate. The water is conducted under ground, through brick masonry, to a large reservoir in Brookline, and then through large iron pipes to the reservoir in this city, the whole distance from the Lake being a fraction less than twenty miles. It is distributed through every street in the city, and into every dwelling or tenement where it is wished for. The entire work has been completed in a little more than two years, at an expense of more than three millions of dollars. It is estimated that it will supply daily 10,000,000 gallons of water to the citizens of Boston.

The preparations for the celebration were on a most extensive scale, and were all admirably carried out. The procession extended nearly two miles in length, marched through the principal streets, and were an hour and forty minutes passing a given point. The number of persons present in the city, was estimated to be greater than on any previous occasion.—The streets for miles were densely packed, and almost impassable. When the arrangements were all concluded, and the immense crowd were assembled in dense masses around the pond on the Common, after the appropriate exercises, the Mayor said it had been proposed to introduce the water from Lake Cochituate, and those in favor of that would say, Aye; an immense response was given, a signal was made, and the water gushed from a jet in the centre of the pond, in a stream six inches in diameter, to the height of 90 feet.

Over the several gateways of the Common were placed beautiful Scriptural mottoes, viz:

"Praise and adoration be given unto Him who visiteth the earth and watereth it."

"Sweet waters shall flow in upon us, and bitter waters shall be driven out."

"Streams shall run in our streets, and play about our dwellings."

There were other mottoes: "The springs of the hills have come to us to refresh us."

"The waters shall be as a fountain to fertilize the valleys."

In the centre of the pond were the following Scriptural quotations:—"We have found water."

"The Lord spake, Gather the people together, and I will give them water." "Let rivers of water be dispensed through the streets," &c.

The occasion was one of great joy to the inhabitants of Boston, who have longed for an abundance of pure water such as they now have. Those never deprived of it, know not the luxury of it to the denizens of a crowded city. Its reception is a just cause of gratitude to the Giver of all good by its recipients.

But while they drink from this flowing fountain, they should remember the words of the SAVIOUR, that those who only thus quench their thirst, will thirst again, and turn their affections to Him that they may drink of the water that he shall give them, and never thirst; for, "the water," says the SAVIOUR, "that I shall give him, shall be in him a well of water springing up unto everlasting life."

If the water of which if we drink we shall thirst again be so great a blessing, and so greatly to be desired, how much more desirable should be a right to the waters of the river of life.

TO CORRESPONDENTS.—J. M. O.—You enquire first, if heaven is not always used in the Scriptures as a principle of evil? and if it can therefore designate the word of the kingdom in the parable of the SAVIOUR respecting leaven hid in meal? Because a figure is used in a bad sense, it does not follow that it cannot be used in a good sense: thus a woman is used to symbolize both a good and a corrupt church. We are to enquire respecting the office of leaven; bad leaven will produce bad bread; good leaven good bread; the leaven of the Pharisees and of the Sadducees was bad, i. e., their teachings were bad, and consequently the disciples were to beware of it.—The office of leaven is to infuse itself throughout whatever flour, properly prepared, it is placed in contact with. So do the teachings of good and bad men affect those who receive their respective teachings.—Instead, therefore, of leaven being used merely as a principle of evil, it is used as a figure of the principles of those who teach, whether they be good or whether they be evil. As it symbolized the corrupt teachings of the Pharisees, so on the same principle may it symbolize the sound teachings of CHRIST, and be a proper figure to represent the Word of the Kingdom. Unless it does this, it could not be said that the kingdom of heaven is likened unto it. It was the leaven that the kingdom of heaven is likened unto; and therefore something pertaining to the kingdom, exercises an office represented by that of leaven in meal.

2. You enquire if a woman does not always symbolize a good or a bad church? No. In Rev. 17:18, it symbolizes a city: "And the woman which thou sawest is that great city which reigneth over the kings of the earth." We must remember, that in parables and figures, the same rules do not always obtain which are used in symbolical representations.—In parables, it is necessary that the parts of the parable must harmonize. The use of a figure in a parable does not indicate its use as a symbol. As leaven represents the word of the kingdom, it must be represented in the parable as placed in the meal by a proper agent.

The hiding of the leaven does not refer to its proclamation to men, but to the reception of it in the heart of those who receive it. The same word, *κρυπτός*, here used, is the word which is used in Col. 3:3, when it says, "our life is hid with CHRIST in God;" and in Rev. 2:17, where CHRIST promises to give to those who overcome, "to eat of the hidden manna."

M. S. HODGKINS.—If you will state the particular difficulty in John 14:2, we should better know what to say respecting it. As it is, we do not know what exposition it needs.

A LAD about 7 years old, son of Mr. JOHN WEBER, agent of the New England Cordage Company, fell into a large vat of water heated to boiling temperature, on Saturday afternoon, Oct. 28, at the ropewalk on Northampton-street. He had been missing for some two or three hours, and nothing was known of his dreadful fate, until the body was found in the vat, by workmen engaged in emptying it.

LOST LETTERS.—We lose so many letters that we must enjoin on our brethren the necessity of great care in the direction of their communications to us. We frequently notice errors in the superscription of letters which we do receive. This week a friend pointed out an advertised letter directed to J. B. HYMES. On enquiring at the Post-office, the P. M. opened the letter, and found it enclosed \$2 for the *Herald*, so that we obtained it. Thus that letter came near being among the lost. Friends will find our address on the first column of the *Herald*, and are requested to be very particular in directing to us.

"THE PRISONER'S FRIEND: a Monthly Magazine, devoted to Criminal Reform, Philosophy, Literature, and Art. Charles Spear, Editor and Proprietor. Boston: Published by the Editor, 11 Cornhill. London: Charles Gilpin."

This magazine is a successor of the weekly *Prisoner's Friend*. The September and October numbers have just been received. We are happy to see that our friend SPEAR has greatly improved the form and arrangement of his journal. In the style and character of this periodical, it is worthy of a place among the monthlies. It contains many valuable papers, and in its present arrangement, will give them in a form easy of preservation. We wish the publisher success in his undertaking.

"THE Eternal Punishment of the Wicked Not Annihilation. By J. W. BONHAM."—We have received a few more copies of this work, which has been much enquired for of late, but which we could not supply.

DAVID BROWN, 42 years old, and unmarried, hanged himself at the residence of his mother in Bartlett place, on Saturday night. A year ago he came near being sent to the state prison from Dedham for horse stealing, but was found not guilty by reason of insanity.

Letter from the Church in New Bedford.

BRO. HYMES:—At a meeting of the Church, held last evening, it was voted that the following communication be forwarded to the "Advent Herald" for publication. Respectfully yours,

WM. WHITTON, Chairman.

New Bedford, 10 mo. 21st, 1848.

TO THE SAINTS SCATTERED ABROAD:

Dear Brethren:—It is from a sense of duty that we appear before you at this time, for the purpose of vindicating the character of a servant of God, and to correct any unfavorable impressions that may have been received in consequence of wrong statements, and insinuations, which have been unsparingly made. It is well known that there has been for some time past a controversy between the *Advent Herald* and Bro. J. B. COOK. But it is not our intention in this communication, to discuss the merits, or demerits, of the points at issue; yet we feel constrained to say a word, in relation to the manner and spirit, in which the controversy has been conducted.

It is our conviction, from the abundant testimony before us, that the *Herald* has treated Bro. Cook in an unkind, and unchristian manner; and by its insinuations, has caused some to believe him to be a man unfit for a minister of Christ.

How far the influence exerted in that direction has extended, we are unable to say; but we wish here to express our entire disapprobation of such course, and to enter our protest against it. Bro. Cook has been with us for more than a year past—and has filled his station as a watchman, beyond our most sanguine expectation. His humble, self-sacrificing, and uniform course in the defence of Bible truths, has strongly endeared him to us; and we have no doubt has met the approbation of his Father in heaven.

We believe him to be a man in every respect competent to teach the household of faith, and to give to every one their portion of meat in due season. We have the utmost confidence in his piety, believing him to be a humble, devoted servant of God, and one who is trying to the utmost of his ability, to feed the flock and defend the truth of the gospel.

We take this method of addressing our brethren, that they may know in how high esteem he is held among us. We have not the least suspicion that he is tainted with infidelity; but on the contrary in our opinion, there are but few men, who are now in the field as Advent preachers, that have arrived to a greater degree of correctness, on the great subject of the Advent, and its kindred doctrines, than he has. Having now discharged what we conceive to be our duty, we submit it for your consideration; hoping this may counteract any wrong impression that may have been received.

New Bedford, Oct. 19th, 1848.

REPLY TO THE ABOVE.

To "the Church" at New Bedford:

BRETHREN:—You have seen fit to interpose and to judge between us and "Bro. J. B. Cook;" and then to appeal "to the saints scattered abroad," to make known your "conviction," arrived at without giving the accused party any intimation of their fault. In all ordinary cases of this kind, it would be expected that the accused and the accuser be brought face to face, and not that one party constitute themselves into a court; and then judge and decide the case without even letting the other party know that any-

thing of the kind is going on. But of this departure from all the usages of civilized society, we do not complain. "Church" trials, and proceedings of this kind, are notorious, when particular purposes are to be accomplished.

But while we publish this remarkable document, which condemns us unheard, there are a few things of which we must speak to you; and then—since you have chosen this course—we, too, shall appeal "to the saints scattered abroad."

1. Since Bro. Cook has not signified an intention to avail himself of the propositions which involved our responsibility, made in our reply to his "statement" and "request," if we must speak any farther on these matters, we shall certainly prefer to have to do with a body who stand forth in the responsible attitude of a "church," though it would have been more satisfactory if as many as half the number who are identified with the cause in New Bedford as Christian believers, had acted in the case.

2. Although we see ground to complain of the omission before stated, we thank you for not forgetting to send the record of your doings directly to the party complained of—the "*Herald*." We are glad to find so much that we can speak of in other terms than those of "entire disapprobation."

3. Should we not be also highly encouraged to witness, even "at this time" in the "controversy" (I) between the *Herald* and Bro. J. B. COOK, such an effort "for the purpose of vindicating the character of a servant of God, and to correct any unfavorable impressions that may have been received in consequence of wrong statements and insinuations, which have been unsparingly made?" Nothing could delight us more, in a "church," than this zeal for the vindication of "character." We only regret—and it certainly surprises us a little—that it was not manifested long before "this time." So hopeful and gratifying a fact demands, however, that we say, "better late than never." We think we shall show, before we have done, who are deserving of sympathy, and who of "disapprobation," and a "protest," on account of assaults upon character; and give an opportunity to enquire, "Are ye not then partial in yourselves, and are become judges of evil thoughts?"

4. But we must "enter our protest" against the fairness and manliness of the charge, which you claim to be based on "abundant testimony before you, that the *Herald* has treated Bro. Cook in an unkind and unchristian manner; and by its insinuations, has caused some to believe him to be a man unfit to be a minister of CHRIST."

With the question of Bro. Cook's Christian or ministerial character, "the *Herald*" has had nothing to do; and it will not now be dragged into a discussion of that question. Let those whose office it is to decide such questions attend to them; the *Herald* is not in the habit of confounding questions together in that way. The truth or error of an opinion, and the character of those who receive or oppose it—such is the deranged condition of man's nature—may be entirely distinct questions.—Depravity is often identified with truth, and piety with error. What the *Herald* has said of J. B. COOK, it has said of him as a controversialist, and not as a "minister of CHRIST," or as a man. "His humble, self-sacrificing, and uniform course in the defence of Bible truths," should "strongly endear him to you." But if he mistakes something else for such "truths," he may also make the mistake (which has been made in not a few cases) of being as humble and self-sacrificing in reference to what is *not* truth, as all should be in reference to that which is. And the settling of this question—What is Bible truth?—is the professed object of the "controversy." When you express "the utmost confidence in his piety," and your belief that he is "a humble, devoted servant of God, who is trying, to the utmost of his ability, to feed the flock, and defend the truth of the gospel," the *Herald* does not, and never has made this "the point at issue." In this his "ability" may be "in every respect competent," or it may not; as that is a question for others to decide, we leave it with them.

What we have questioned, is his competency and ability in defending what is *not* the gospel, or what is of doubtful disputation. You seem, indeed, to view the matter in the same light that we do.—You say: "It is not our intention, in this communication, to discuss the merits or demerits of the points at issue; yet we feel constrained to say a word, in relation to the manner and spirit in which the controversy has been conducted." Now, this is the only thing on which the *Herald* has said "a word," and this only when "constrained" to do so. There has been no "controversy between the *Advent Herald* and Bro. J. B. COOK" on any other "points." Bro. C. and

his coadjutors have "conducted the controversy" according to their own "manner and spirit;" and when their "wrong statements, insinuations," &c. &c., have been so unsparingly made that we could forbear no longer, we have been constrained to say a word, not so much on the points said to be at issue, but upon the "demerits" of the controversy, as to its "manner." But of this we shall speak more at length, in our appeal "to the saints scattered abroad." If in pointing out these "demerits," any "unfavorable impressions" have been made upon the minds of others in relation to Bro. Cook as "a man," or "minister of CHRIST," we think it will be found, that the impressions arose from the truth of our statements; or if they were "wrong," the wrong consisted in turning the arguments used by Bro. C. upon himself.

Now, if we have been rightly informed by those who certainly must have spoken advisedly, when Bro. COOK was about to be located at New Bedford as the pastor of "the church" there, he was informed by you, or by your committee, that while he devoted himself to the preaching of the gospel, as generally recognized by Advent believers, you would heartily sustain him; but if he should not do so, you should tell him of it plainly, and no longer sustain him. You knew, as you supposed, his worth as a man and a minister of CHRIST, and desired to secure the benefit of his ministrations. You knew his weakness as a controversialist on doubtful speculations; you apprehended the consequences, and warned him in season. The speculations in which he had taken a deep and dangerous interest, and to which objection was made, were very well known; and to these Bro. C. has very prudently refrained from giving an offensive prominence among you. But as he finds there are points on which you can be made to sympathize with him, he makes these the materials for repeating the old experiment as a controversialist, and you volunteer in this manner to sustain him. We marvel that you should so soon be beguiled from the simplicity of CHRIST. Like Bro. C., you are very bold in making the charge against the *Herald*; and you speak of "abundant testimony" to sustain that charge, though you present nothing in proof, but only insinuate, in the most ungenerous manner, that certain faults have been committed on our part, which is worse than if the faults were plainly stated, and the proofs, if there are any, were distinctly given. You constrain us to use the old proverb—"Like priest, like people."—But we suppose you are not so well acquainted with the controversial history of Bro. C. as you might be. You may find the same sentiments, and arguments, in his letters "to the brethren scattered abroad," and his "discourses," published in the *Day Star*, when he was "trying to the utmost of his ability," to keep the scattered flock in "the light" of infant damnation, the shut-door—or the door half shut—feet-washing and kissing, and from the awful danger of Shakerism, that you now find in his letters and discourses published in the *Harbinger* and *Advocate*: with this difference, however—that important historical testimony, and philological researches have furnished new opportunities to ring the changes on the "stupendous theme;" and the charity he then manifested towards those disposed to Shakerism is changed to the most bitter acrimony against "the *Herald*," which he more than insinuates has adopted the most obnoxious features of the Shaker theology. (See his articles on "the Distinctive Being of God.")

But these sentiments, we say, as we have ever said, are not "the Gospel," nor "Bible truths," or at best, are of doubtful disputation. Still it was only, or chiefly, "the spirit and manner in which the controversy has been conducted," that the *Herald*, like yourselves, has been "constrained" to speak. There was nothing else, however, of which we could speak if we said anything at all. We think we shall show, that if we have appeared to bear with undue severity upon character, it has been the severity of justice and truth. And now that you have taken hold of the impropriety, if you are actuated by a sincere and impartial desire that controversies among our brethren be properly "conducted," as to "spirit and manner," we bid you, most heartily, "God speed!" If not, why, this is but the beginning of the end, and when the end comes you will better understand the beginning; or, to speak without insinuation, if you interfere only to save Bro. COOK, by shutting your eyes to his "wrong statements and insinuations," be careful that "Bro. COOK" does not miss of saving you!

Our appeal to the saints may be expected in the next *Herald*.

P. S. If other papers should publish the above communication from New Bedford, it is desired that they do us the justice also to publish our reply.

Correspondence.

The Lily among Thorns.

"As the lily among thorns, so is my love among the daughters."—Cant. 2:2.

Christian, are thy trials severe,
Fight you must, but do not fear;
Take encouragement from this,
Christ knows where thy dwelling is:
Among the thorns which thickly grow,
He doth every lily know.

Do not wonder if you find,
When the thorns move in the wind,
You are jostled to and fro—
Made to feel your want and woe;
Such we may expect to be
In this vale of misery.

But a day is rolling on,
When thy sorrow shall be gone—
When the earth shall be made fair,
And the lilies gathered there,
In that land to bloom and thrive,
Where no foe shall e'er arrive.

Christian, still thy way pursue,
Christ will bring thee safely through;
He doth with the lilies feed,
Thus to help in time of need;
Trust in him, and thou shalt be
Blest to all eternity.

* Rev. 2:13.

J. M. ORROCK.

Christian Experience.

NO. VII.

Having followed the Christian pilgrim through the progressive steps of his religious experience, we will now contemplate him in his glorified state.

He fought a good fight, he kept the faith, and with his death upon the prize, he fell asleep in Jesus.—Death holds him prisoner for a season; but Gabriel's trump penetrates the dark portals of the tomb; the icy bands are sundered, and that Christian pilgrim awakes from his tranquil slumbers. He feels the Spirit thrilling through his frame, quickening and immortalizing it, and fashioning it like unto Christ's glorious body. He is born again, and commenced a life that will never end. Radiant with light, and encircled with glory, he steps into the chariot of God, and is quickly caught up to meet the Lord in the air, no more to be separated from his adorable Redeemer, for whose sake he suffered while on the earth. A pure white robe is given him, a crown of glory is placed upon his head, and in his hand the harp of God, which he causes to vibrate with the song, "Worthy is the Lamb who hath redeemed me."—And now an angel band conducts him to the New Jerusalem, whose gates of pearl are wide unfolded to admit the glorified saint. He treads the golden streets, and is guided to his Father's house, where are many mansions. There he finds a royal banquet prepared, a nuptial feast,—the marriage supper of the Lamb. An honorable seat is given him, and he eats bread and drinks wine with the heavenly Bridegroom. The feast ended, he is invited to view his glorious inheritance—the earth renewed—paradise restored. No curse is there to mar its beauty. The flowers, of a thousand forms and hues, which spring up among the evergreen verdure, are unfading in their nature: ever blooming,—always lovely. The goodly cedars of Lebanon, the pine-tree, the box, and the fir-tree, wave their majestic branches, fanned by the balmy zephyrs, while the birds sing among the boughs. Filled with rapture, he exclaims, "This is the garden of the Lord." A noble river wends its way smoothly along through the green pastures, the streams of which make glad the city of God. On either side stands the tree, from which Adam, because of transgression, was excluded; its boughs richly laden with fruit, and a right to partake thereof is given to the Christian. With what awe and wonder does he gaze upon the glories spread out before him; and when the blessed Saviour—now King of kings—addresses him, saying, "Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," he falls down at His feet, and adores that unparalleled love and matchless grace, which have exalted him to so dignified a position. The King smiles graciously upon him, and, raising him from his humble posture, he seats him on His throne, at His own right hand, there to reign a co-equal heir with himself. The kingdom he inherits is universal—"under the whole heaven;" it is everlasting—"to it there shall be no end."

Such is the reward of the Christian, such the prize which lies at the end of the race. Is it not worth making any sacrifice in order to obtain it? The sufferings of the present life are not worthy to be compared with the glory that shall be revealed in those who by patient continuance in well doing, seek for glory, honor, and immortality. It will be a far more exceeding and eternal weight of glory. Let us, with Moses, esteem reproach for Christ greater riches than the treasures of earth, having respect unto the recompense of reward. The consideration that the inheritance is soon to be revealed, should serve greatly to encourage us to hold fast, and let no man take our crown. So certain as the budding fig-tree betokens the approach of summer, so do the signs given by the Saviour assure us that he is near, even at the door. The time has come when it is not simply a matter of faith, but of knowledge, that the day for the redemption of the purchased possession is at hand, and we may lift up the drooping head, and raise the expectant eye heaven-ward, for soon will the opening heavens around us shine with beams of sacred bliss, and Jesus appear in the glory of his Father, to receive his waiting disciples to himself, that where he is they may be also.

If this precious hope be in us, it will lead to purity of heart and life, it will disengage the affections from earth, and lead to a close walk with God. If this humble production from my pen shall prove, by the blessing of God, the means of inducing one soul to seek in Christ that fullness of the Spirit, full assurance of faith and of hope, that is provided for them in the gospel, I shall be amply rewarded for my labor of love. When I reflect on the heights and depths of perfect love, which it is the privilege of Christians to experience, I am constrained, from the fullness of my soul, to urge home upon them the encouraging invitations of Christ, to ask and receive, that their joy may be full. "Hereby is my Father glorified, that ye bear much fruit, and so shall ye be my disciples."

M. D. WELLCOME.

Letter from Bro. D. Bosworth.

DEAR BRO. HIMES:—As every exposition of prophecy at the present day (whether true or not) has something of interest attached to it, I send you one of Dan. 7: 7, 8, by a Methodist Episcopal minister, from the western part of this State, at the M. E. church at East Whitehall, this morning. As he gave out his subject the week previous, and the story went round that "Millerism" was to be annihilated, I attended.

He commenced by saying, that the passage he had selected for his text, and some other kindred passages, had been made the foundation for a considerable excitement within a few years past. He proposed to examine the subject, and ascertain its teachings; and in order to do so, he should keep within the limits of Scripture, as the angel had given us an explanation. And what think you he made the fourth kingdom? The divided Grecian kingdom, with Antiochus for the little horn? No. The Roman kingdom, with the papal church for the little horn? No, no. But, O wonderful discovery! *Alcohol* is the fourth kingdom upon earth! So said our expositor. He did not tell us what the preceding three were.—To depict it as "dreadful, terrible, and strong exceedingly," he described the ravages of intemperance. To show its voracious qualities, represented by its great iron teeth, devouring, breaking in pieces, &c., he represented the certainty of destruction to those who came within its embrace. The stamping of the residue with its feet, was the oppression of those who paid taxes on account of intemperance, and the groans it occasioned those who were connected with its victims. The ten horns were ten arguments in favor of the use of alcohol, such as "It is good in sickness," "good in health," "good in heat," "good in cold," &c. &c. The little horn was the Washingtonian movement, arising in Baltimore. The eyes like a man, represented the clearness with which those men saw their situation, and that of the victims of alcohol, and the mouth speaking great things, their denunciations of the monster. The plucking up of three horns, was the entailment of one third of the expenses arising from intemperance, in the shape of taxes, &c., occasioned by the Baltimore movement. (Thus the expenses become horns, instead of the arguments.) He did not tell us what the casting down of the thrones meant, but the Ancient days represented the whole church, of whatever name or denomination. The judgment was the trial and destruction of alcohol, by the united efforts of all Christians. The war against the saints (v. 21), was the refusal of Washingtonians to have their meetings opened by prayer. The appendices of the Ancient of days, and the judgment, were left out, of course.

I had thought of commenting on the above, but such a medley of nonsense is a sufficient comment on itself. And yet a considerable portion of the audience seemed to receive it with approbation and delight.

Low Hampton (N. Y.), Oct. 22d, 1848.

Extracts from Letters.

From Cornelia (Me.), Oct. 23d, 1848.

DEAR BRO. HIMES:—We are just through with our conference, which commenced the 20th of this month. The Lord wonderfully blessed us. A good union exists among the brethren, and an increase of faith is observable. The brethren feel that they cannot be denied the hearing of more on the subject of the present state of things; and the community wish to know what this perplexity means. We have not seen such an attendance at this place for four years. Now is the time to help the scattered flock in this section. Will you use your influence in favor of the Eastern brethren? It is thought that one or more of the faithful servants of Christ would find a good field of labor here for some length of time. If time should continue, will Bro. Gates come this way, and Bro. Churchill and Couch, and send us word, so that we can inform the people? I want any one that should come to write to me, that I may give due notice, as I have been requested to do so. We are poor, but we love to share with the faithful. Those who send appointments for this section, will send to the Chamberlain meeting-house.

The "Advent Herald" is thought by the brethren here to be the best Advent paper published. May the Lord give you wisdom to do his will.

(In behalf of the brethren.)

Yours in love,

I. DAMMON.

From South Paris (Me.), Oct. 23d, 1848.

BRO. HIMES:—Next to the Bible, I prize the "Herald." It has been a great blessing to me when surrounded with darkness, and harassed by foes within. It has been a glorious light to my feet, and cheered me on my heavenly journey, whilst I have been denied the privilege enjoyed by many of my brethren and sisters. I have not heard an Advent sermon since I heard Bro. Fassett last spring, at Poland. I can truly say, it was a good season to my soul.

At one time, there were in this place about thirty who professed to believe the Advent doctrine, and who were all united in one glorious hope of the appearing of our Lord and Saviour Jesus Christ. But where are they now? Some believe in the shut door, others have gone back to the beggarly elements of the world, while there are only four of us who meet to talk about the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Many have been the trials we have met with, but hitherto the Lord has sustained us. My prayer is, that we may be guided into all truth, and be kept from all the unholiness of this wicked world. I often think of your trials, standing, as you do, in front of the battle. You have our sympathies and prayers, that you may endure hardness as a good soldier of Jesus Christ. I believe the battle will soon be won, and that Jesus will come and reign over the nations. O, may we cultivate the spirit of forbearance towards those that differ from us, and pray for our enemies, that they may be brought to a knowledge of the truth, and be saved. If we have not the spirit of Christ, we are none of his. O pray for us, that we may be kept by the power of God, through faith, unto salvation. Yours in the blessed hope.

S. KNIGHT.

English Correspondence.

We have given below extracts from recent letters, which we received by Bro. BONHAM. They were not designed for publication, yet they will be of service to the cause, in which case the writers will feel no objection. But we hope to hear from them again, when they will gratify our readers with a full and rich repast.

From Burton, Somerset (Eng.), Aug. 20th, 1848.

VERY DEAR SIR:—J. W. Bonham has just sent us the diagrams of Daniel's visions, with which we are delighted. Their design is beautiful indeed. In looking over the publications, I am astonished at the amount of light you have caused to be disseminated. I never before read such works; indeed, our English works are not to be compared to them. I bless the Lord for such light, and am thankful to you for causing it to reach England.

Since you left us, we have devoted much time, all our influence and means, to direct attention to a subject so delightful in itself, and so important to all.—Whilst I write this, my heart seems too full of gratitude to express my thanks to you. The tracts you sent my brother are very good; and having pictures at the beginning, they are very interesting.

We have been travelling, teaching, and lecturing for some time past; but our health is much impaired, and our expenses being so heavy, we have taken a cottage in this town, and intend, when we are better, to show to this dark place that light which you have caused us to see. The Lord give you clearer light on every subject, and may your own prospects become brighter, and the joy which the Spirit gives be your constant support.

We are very sorry to hear of your illness, and pray the Lord to watch over you, and preserve you alive unto his return. The "Advent Herald" has been very interesting; when the postman brings it, a shout echoes through the house, "It is come!" Mr. Weeth's writings have been much enjoyed by us; they would make an interesting book. We think much of you and Father Miller; may you both live for ever in the new earth. This is the best portion any can have. For this Christ died and revived,—for this the groaning creation waits. I have been ill, and suffered much. I should not have written on this subject to you, but for the purpose of saying, that the Advent faith has sustained me, and showed me that religion is not merely for the dying hour, or the time of sickness; but that *living* soberly, righteously, &c., is vital godliness; and in sickness, when reading is impossible, the Spirit—the Comforter—brings the words of Christ to remembrance. Henry and Ellen join me in great respect and grateful thanks and Christian love to you, with prayer for your restoration to health. I am, dear Sir, yours very sincerely in the hope.

ELIZABETH TANNER.

From Bonner's Hall, near Hackney (Eng.), Sept. 12th, 1848.

MY DEAR SIR:—I have read with much interest the papers of the "Advent Herald," which have from time to time been forwarded to me. I wish there was a similar production, so well kept up, and so uncompromising, in England.

There has been no want of events to arouse attention to the subject of the Lord's coming, manifesting the signs which he gave of that great event; but there appears to be such a disposition to look at any time but the present,—the distant past, or the distant future, being made to apply to almost every event in prophecy; and thus the point of many important ones, bearing on what is now transpiring, is taken away.

I have had my own attention incessantly turned to the subject, but severe illness during the past year has prevented my having been able to write much. However, I have at intervals managed to prepare manuscripts, which I think of soon publishing, and which I think of entitling, "A Glance at Coming Events, in the Light of God's Word."

I feel more and more confirmed in the assurance, that the coming of the Lord is very nigh at hand, and that, in the secret providence of God, the armies of Europe are intently marshalling for the great battle of Armageddon, and all its inexpressibly important results. Our Lord's prophecy in Matt. 24th, and the corresponding chapters in Mark and Luke, the 7th of Revelation, the chronology of Rev. 9:15 (that of the duration of the Ottoman Empire), and the sixth vial, are what should now specially be studied, as bearing on the present moment of time.

You must kindly excuse my enlarging at present, as I feel very unable to write; but I shall be glad to hear from you, and will endeavor to write more fully, if spared, at another opportunity.

My family, who entertain a lively sense of the pleasant evening you spent with us, desire to be kindly remembered both to yourself and Mr. Hutchinson. Affectionately yours, M. HADERSOHN.

From Birmingham (Eng.), Sept. 4th, 1848.

DEAR BRO. HIMES:—I am at present laboring in Birmingham, where I intend to stay about a fortnight. My home is still at Plymouth. I hope you are better. Thank you for the regular receipt of the "Herald." I regret very much Bro. Bonham's having to leave me. He was my companion and fellow-laborer in the cause in England. You must let him come back, and also help him on his way. He is qualified as a laborer, and has been very useful. I have no doubt that together we might do much. Do let him return.

The Advent cause in many places (through the imprudence and misconduct of some), is in a woful state; but it will, it must, revive again. We only want faithful, persevering, and judicious laborers.

Yours, ever truly, in the blessed hope.

E. MICKLEWOOD.

Miscellaneous.

THE SOUL'S ERRAND.

The following piece of quaint poetry, which has been attributed to Sir WALTER RALEIGH, is now supposed to have been written about A. D. 1600, by JOSHUA SYLVESTER, an Englishman, who died in 1618. It is a remarkable specimen of the ancient poets, is a very impressive piece, and contains some practical truths.—Ed. AD. HER.

Go, Soul, the body's guest,
Upon a thankless errand!
Fear not to touch the best,
The truth shall be thy warrant;
Go, since I needs must die
And give the world the lie.

Go, tell the court it glows,
And shines like rotten wood;
Go, tell the church it shows
What's good, and doth no good:
If church and court reply,
Then give them both the lie.

Tell potentates, they live
Acting by others' actions,
Not loved unless they give,
Not strong but by their factions.
If potentates reply,
Give potentates the lie.

Tell men of high condition,
That rule affairs of state,
Their purpose is ambition,
Their practice only hate.
And if they once reply,
Then give them all the lie.

Tell them that brave it most,
They beg for more by spending,
Who in their greatest cost,
Seek nothing but commending.
And if they make reply,
Then give them all the lie.

Tell zeal it lacks devotion,
Tell love it is but lust,
Tell time it is but motion,
Tell flesh it is but dust;
And wish them not reply,
For thou must give the lie.

Tell age it daily wasteth,
Tell honor how it alters,
Tell beauty how she blazeth,
Tell favor how she flatters.
And as they all reply,
Give every one the lie.

Tell wit how much it wrangles
In tickle points of niceness:
Tell wisdom she entangles
Herself in over-wisness.
And when they do reply,
Straight give them both the lie.

Tell physis of her boldness,
Tell skill it is pretension,
Tell charity of coldness,
Tell law it is contention.
And as they do reply,
So give them still the lie.

Tell fortune of her blindness,
Tell nature of decay;
Tell friendship of unkindness,
Tell justice of delay.
And if they will reply,
Then give them all the lie.

Tell arts they have no soundness,
But vary by esteeming;
Tell schools they want profoundness,
And stand too much on seeming.
If arts and schools reply,
Give arts and schools the lie.

Tell faith it fled the city,
Tell how the country erreth,
Tell, manhood shakes off pity,
Tell, virtue least preferreth.
And if they do reply,
Spare not to give the lie.

So when thou hast, as I
Commanded thee, done blabbing;
Although to give the lie
Deserves no less than stabbing;
Yet stab at thee who will,
No stab the soul can kill.

RESURRECTION OF THE DEAD.

No event preceding the Judgment is so sublime and important as this, because, first, the same body which is laid in the grave will be raised by the power of God, and the long, long since departed, shall fly back to inherit the re-animated dust as an immortal treasure; and, when the soul and body are thus reunited, every man shall give an account of himself to God, being "judged according to his works."

"In my flesh shall I see God," is the confident language of Job; and the Psalmist responds, "I shall be satisfied when I awake in thy likeness." "They that sleep in the dust shall awake." And, "Marvel not at this, for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Then shall come the close of time, and the termination of all its scenes and associations. All the prophecies will have been fulfilled. The silver trumpet will be hushed in endless silence, and the acceptable year passed forever.

"The jubilee"

Is ended, and the sun begins to fade."

The labors of the Christian ministry have ceased, and the toils for the kingdom of God are over; nor is there longer a Day's-man in heaven to intercede for sinners. Christ is no more our mediator, but fills the sterner office of a Judge.

"Vengeance begins to tread the great wine-press of fierceness, and of wrath; and mercy pleads—Mercy that pleaded long, she pleads no more."

The enchantments of earth no longer enamor and bewilder the neglectors of salvation, for now the immense, the unspeakable interest of the living and the rising dead, is manifested in the imploring gaze of all generations upon the Judge, from whose decisions none can appeal.

"The living look with dread,
The affrighted dead arise,
Straight from their monumental bed,
And lift their ghastly eyes.

"Horror all hearts appal!
They moan, they shriek, they cry;
Bid rocks and mountains on them fall,
But rocks and mountains fly!"

"And lift their ghastly eyes!" How dreadful to the unregenerate throng—lovers of the world, neglectors of the gospel, sensualists, unbelievers, haters of God, and all religion. In time, they were living illustrations of depravity, who scorned moral purity and restraint—who coveted heirship with the beasts that perish, and who in eternity must become monuments of wrath, "vessels fitted for destruction."

These children of pleasure, these students of iniquity, and professors of faith, "in all unbelief," those who, in the brief years of their pilgrimage, had become astonishing proficient, under the tuition of Satan, are yet alive! The voice of the angel of the resurrection rings to the deepest depths of the unfathomable deep, evoking the felon spirits who have been turned into hell, with all the nations that have forgotten God. They hoped for annihilation, but found it not. They wished, they hoped, they almost dared to say, the Bible was a lie, but now they find it awfully true. It warned them to repent, to prepare to meet God in the judgment—in the wreck of matter and the crush of worlds; but they heeded it not; and now, ascending from the desolate shore of the burning lake, through the grave and the resurrection of the body, they see the world on fire, the elements melting with fervent heat. The great universe heaves with agony, and groans with the unspeakable torture of its dissolution!

"Nature dies,

And God and angels come to lay her in her grave."

The great white throne appears, and Him that sitteth thereon, while thousands minister to him, and ten thousand times ten thousand stand before him, the judgment is set, and the books are opened.—*J. D. Bridge.*

SLAVERY OF FASHION.

The slavery of fashion is the most oppressive and wearisome servitude to which mortals can be doomed. It destroys the freedom of the will; for the devotee of fashion never consults her own comfort or convenience, but the opinions and tastes of others; and however annoying or cumbersome the latest style may chance to be, she is compelled to yield, at the expense of ease, delicacy, and even health itself, and render homage to the shrine of this ruling goddess. It is destructive of amiability of temper; for onerous servitude always weakens the elasticity of the mind, and depresses the spirits. It is the bane of domestic enjoyment, for she who worships at the altar of this fair, but deceitful divinity, becomes dissatisfied with home, and the every-day realities of sober life, the common routine of household affairs becomes irksome, and there is nothing more annoying to the mind than the calls of children and servants for the common necessities of life. To exchange the fashionable saloon for the duties of the nursery and pantry, or the kitchen, is too humiliating. To put off flowing robes and fashionable adornments, suited to the gay circles of the dashing world, assume the apparel appropriate to the pursuits of the domestic circle, so mars the joy of the daughter of pleasure, that she often despoils home, and seeks to release herself from the essential cares of her family, to mingle with the laughing throng who congregate to murder time and drown their sorrow, and allay the anguish of disappointment. Or it is a prodigal waste of those precious hours that should be devoted to mental and moral culture. The lady of fashion has but little time to give to solid improvement; hence it is a fact, that

many of the gayest and most glittering in society have but little useful information. And then, their time is so wholly absorbed in dress, and visits, and balls, and parties, and theatres, and operas, that their children are neglected, or are left to be trained by some stupid or vicious nurse, or hireling, who has no care but to avoid punishment, or retain her place.—Or if she be a young lady, she has no inclination to pursue a course of solid reading or study—no taste for the more useful employments of life, but her mind is wholly engrossed by its varieties and pleasures.

Fashion often impoverishes those who otherwise would be independent in fortune. See that industrious farmer, that persevering mechanic, or tradesman. His wife resolves to imitate the fashionable world; and after a year's toil, the proceeds of his farm, shop, or store, fall far short of paying his wife's numerous bills. There is the extra amount of servant hire, the cost of new furniture, the merchant's bills, the milliner's accounts, the mantuamaker's claims, and a thousand other needless expenditures that might have been avoided, which come upon the honest and unsuspecting husband until he finds his means exhausted, and he and his family in bankruptcy, without money and without credit. Heart burnings and bitter reproaches ensue. The disappointed wife, ambitious of fashion, seeing all her means of extravagance cut off, becomes peevish and fretful. The husband, perceiving all his honest earnings wasted by ill-formed taste and a foolish love of the gew-gaws of life, sinks down into despondency—loses all his energies of body and mind, and abandons himself to a life of dissipation and crime. And now that family that might have been happy in the pursuits of life, avoiding the vanities of dress, show, and pleasure, giving themselves to sober and rational enjoyment, by pursuing a different course, have kindled the fires of discord and strife, and made the way to the grave dark and thorny—leaving their children the dupes of ignorance, and the impoverished mementos of their folly. Such we know to be, in many instances, the end of fashionable life.—*South-ern Ladies' Comp.*

"JUST THE BOOK."

The word of God is the golden lamp hung out of heaven to enlighten the nations that sit in darkness, and to show them the path that leads from the confines of hell to the gates of paradise. The Bible, in the original tongues, comprises all the revelation now extant which God has given to the world. It is, in all its contents, and parts, and appendages, just the book—the one book—which Infinite Wisdom saw best adapted to answer the end of a written revelation. It may not be reducible to the rules of human philosophy, or logic, for it transcends them all. It is just as clear and obscure, just as copious and as scanty, has just as many beauties and blemishes, is replete with just as many difficulties and apparent contradictions, as Infinite Wisdom saw necessary, in order to make it, like all the works of God, perfect and unique. This one perfect book is the sacred deposit in the hands of the church. It has been deposited with the injunction, "Freely have ye received, freely give." We be to that man who withholds the treasure from his neighbor. We be to him who attempts to obscure the light of the lamp of heaven. It is the peculiar glory of the last half century, that the Christian world has awakened to the duty and importance of giving the sacred word to all lands.—Praised be God for Bible and missionary societies, the peculiar institutions of modern times. May their efforts be continued and enlarged a hundred fold, until their work is consummated—until the Bible is translated and published in every language under heaven, and a copy of the sacred volume deposited in every palace, and house, and hut, inhabited by man.—*A. Judson.*

FORGIVENESS OF INJURIES.

Is there a man who, if he were to stand by the death bed of his bitterest enemy, and behold him enduring that conflict which human nature must suffer at the last, would not be inclined to stretch forth the hand of friendship, to utter the voice of forgiveness, and to wish for perfect reconciliation with him before he left the world? Who is there that, when he beholds the remains of his adversary deposited in the dust, feels not, in that moment, some relents at the remembrance of those past animosities which mutually embittered their life? "There lies the man with whom I contended so long, silent and mute forever. He is fallen; and I am about to follow him. How poor is the advantage which I now enjoy!—Where are the fruits of all our contests? In a short time we shall be laid together; and no remembrance remain of either of us under the sun. How many mistakes may there have been between us! Had not he his virtues and good qualities as well as I? When we shall both appear before the judgment-seat of God, shall I be found innocent and free from blame, for all the enmity I have borne to him?" My friends, let the anticipation of such sentiments serve now to correct the inveteracy of prejudice, to cool the heat of anger, to allay the fierceness of resentment. How unnatural is it for animosities so lasting to possess the hearts of mortal men, that nothing can extinguish them but the cold hand of death! Is there not a sufficient proportion of evils in the short span of human life, that we seek to increase their number by rushing into unnecessary contests with one another!—*Blair.*

THE SUN BEHIND THE CLOUDS.

The children of God have an eternal and overflowing fountain of consolation opened, in the plan of the Gospel discipline and salvation, which is set before them. There is no condition, no gloom and heaviness of spirit to which it is not adapted, and to which it is not fully adequate for all the relief that it is best for them to receive. Journeying through this vale of

tears, they must needs pass through many a dark and gloomy avenue. Storms, yea, tempests of sorrow and distress will assail them, and beat upon them. From the dark cloud that is over them, the thunders will be heard, and the lightning flash be seen. Bow to the storm they must—its violence will admit of no effectual resistance. But look! battered and way-worn traveller, as thou liest prostrate in the dust, by reason of the tempest; direct your sight beyond the dark and frowning borders of that cloud which is bursting with all its violence upon you. See! there is a streak of clear sky beyond, of golden light, diffusing its thousand splendors abroad. I do not speak of the radiance of the natural sun, with its cheering beams, but of the more splendid radiance of the Son of Righteousness, spreading far and wide around him celestial glory, such as beams from the throne of God. That Sun will shine, when darkness and storm, when all other suns and stars shall have passed away. It will beam on your path, and conduct you and cheer you onward to that blessed place, where the Lord Jesus will be your everlasting light, and the Saviour God a glory that will never wane.

INCOMPREHENSIBILITY OF GOD.

All the discoveries of modern science serve to exalt the Deity; but they do not contribute a single iota to the explanation of his purposes. They make him greater, but they do not make him more comprehensible. He is more shrouded in mystery than ever. It is not himself whom we see, it is his workmanship; and every new addition to its grandeur and to its variety, which philosophy opens to our contemplation, throws our understanding at a greater distance than before from the mind and conception of the sublime Architect. Instead of the God of a single world, we now see him presiding, in all the majesty of his high attributes, over a mighty range of innumerable systems. To our little eye, he is wrapped in more awful mysteriousness; and every new glimpse which astronomy gives us of the universe magnifies, to the apprehension of our mind, that impassable barrier which stands between the counsels of his Sovereign and those fugitive beings who strut their evanescent hour in the humbleness of their mansions. If this invisible being would only break that mysterious silence in which he has wrapped himself, we feel that a single word from his mouth would be worth a world of darkling speculations. Every new triumph which the mind of man achieves in the field of discovery, binds us more firmly to our Bible; and by the very proportion in which philosophy multiplies the wonders of God, do we prize that book, on which the evidence of history has stamped the character of his authentic communication.—*Dr. Chalmers.*

WHAT THOU DOEST, DO QUICKLY.

Quick, young man! life is short. A great work is before you, and you have no time to lose. If you would succeed in business, win your way to honor, and save your soul, you must work quickly. The sluggard dies. The wheels of time run over him and crush him, while he sleeps. Aim high and work hard. Life is worth the living, death worth the dying, because worth the gaining.

Quick, ye men of might in the road of life! Your life is more than half gone already. You are going down the hill, and the shadows begin to fall around you. If ye have aught to do before you, do it quickly. The morning has fled, mid-day has passed, and the night cometh.

Quick, ye aged men, quick! Once ye thought threescore years and ten to be an endless time, and that they could never pass away. They have come, they are gone, and what have they left? The days of pleasure have passed, and the days of darkness are here. Have you left any work undone? Have you come to infirmities and trembling, with no preparation for death! Ah, quick, ye aged fathers and gray-bearded sires. Already are the messengers of death beginning to tender their services, to bring you to the sepulchres of your fathers. With the feeble remnants of existence, struggle for heaven. Work, pray, seek while life lingers, mercy waits, and God is gracious!

CHURCH FAIRS.

This late invention of Satan to bring into disrepute and lower down to the lowest level the cause of religion and benevolence, is becoming the order of the day in many churches. Notices and advertisements of church fairs, strawberry parties, &c., are becoming common in many places. Read the following from the Ohio "Statesman" a short time back:—

"The Strawberry Party.—The ladies of the Second Presbyterian church and congregation, agreeable to announcement, will give a Strawberry Party on to-morrow (Tuesday) evening, at Concert Hall, Statesman Buildings.

"The object is to raise a sufficient sum to pay the subscription of the Sewing Society for the paying off the original debt for the erection of the church, now nearly extinguished.

"The members of the 'Glee Class,' now in town, have kindly consented to contribute to the entertainments of the evening several of their fine pieces of music, consisting of quartets, duets, &c.

"Also, as the season of flowers has arrived, the hall will be decorated with flowers and evergreens, together with some fine paintings.

"Admittance, 25 cents. Strawberries, ice-cream, &c., at fair prices."

How like the advertisement of any vain travelling show! The only difference is, this is got up by the professed friends of Jesus Christ, whereas circuses, theatres, puppet-shows, &c., sail under their appropriate colors, without any pretensions to religion, in origin or object. But what is the money for? To pay off a Church debt—a remnant of a Church debt! And has it come to this, that the Lord cannot have a

house dedicated to his worship without such worldly, carnal, and vain amusements? Would not the prophet Jeremiah—would not our Lord himself weep over such churches! Ministers, can you look on these things, and remain dumb, lest you should be persecuted for speaking out against popular, baptized iniquity!—"Aye, but the minister attends!" O, surely not. How could he attend unless to rebuke? How could he then preach against conformity to the world? How pray or preach in faith for a revival of the spirit of holiness? How could he say, "Follow me as I follow Christ"? What! Christ at a fair, eating ice-cream, and "other refreshments," cracking jokes, listening to and singing songs only calculated for carnal ears! Name it not. "What concord hath Christ with Belial? What agreement hath the temple of God with idols."—*Religious Telescope.*

EVERY PRAYER SHOULD BE OFFERED IN THE NAME OF JESUS.

Through him alone we have access with boldness to the throne of grace. He is our advocate with the Father. When the believer appears before God in secret, the Saviour appears also; for he "ever liveth to make intercession for us." He has not only directed us to call upon his Father as "Our Father," and to ask him to supply our daily need, and to forgive us our trespasses; but has graciously assured us that "whatsoever (we) shall ask in his name, he will do it, that the Father may be glorified in the Son." John 14:13. And saith (v. 14), "if ye shall ask anything in my name, I will do it." And again (John 16:23, 24), "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." All needful blessings suited to our various situations and circumstances in this mortal life,—all that will be necessary for us in the hour of death, and all that can minister to our felicity in a world of glory, has he graciously promised, and given us a command to ask for, in his name. And what is this but to plead, when praying to our heavenly Father, that Jesus has sent us; and to ask and expect the blessings for his sake alone!

RIGHT IS MIGHT.

As sure as God liveth, as sure as the Holy One of Israel is the Lord of hosts, the Almighty, right is might, and ever was, and ever will be so. Holiness is might; humility is might; self-denial and self-sacrifice is might; faith is might; love is might; every gift of the Spirit is might. The cross was two pieces of dead wood, and a helpless, unresisting man was nailed to it; yet it was mightier than the world, and triumphed, and will ever triumph over it. Heaven and earth shall pass away, but no pure, holy deed, or word, or thought. On the other hand, might, that which the children of earth call so, the strong wind, the earthquake, the fire, perishes through its own violence, self-exhausted and self-consumed; as our age of the world has been allowed to witness in the most signal example. For many of us remember, and they who do not have heard from their fathers, how the mightiest man on earth, he who had girt himself with all might, except that of right, burst like a tempest cloud—burst himself out like a conflagration, and only left the scars of his ravages to mark where he had been. Who among you can look into an infant's face, and not see a power in it mightier than all the armies of Attila or Napoleon!—*Arch-deacon Hale.*

"HE DIED FOR OUR SINS."

Sublime in its simplicity, what can man say more! We may range earth and heaven for proofs or illustrations of love, but what light would these cast on a truth written in sunbeams of love from the "Father of lights"—the simple, soul-saving truth, "Christ died for our sins!" If we had all heaven unveiled to us, and all its treasures of glory unfolded to our view, we might single out blessing after blessing as proofs of love; but the one grand proof just named would overtop and outshine them all. In the majesty of infinitude, the saints in glory would point to it, and declare with one voice, the crowning proof of love is this, "Christ died for our sins." Sinner! contemplate this love—God's love, Christ's life—for here there is no distinction. How can we distinguish, when the love in each case was a "love that passeth knowledge;" and when the gift in each case was absolutely infinite? God gave his own dear Son, and what could he have given more? The sinless Jesus gave himself—and what could he have given more!—*Rev. J. Guthrie.*

THE FUTURE LIFE.

Yes! if all the forests of this earth were pleasure groves, all valleys Campanian, all islands holy, all fields Elysian, and all eyes sparkling—yes! then—even the Eternal One would have given to our souls the promise of a future life, even in the blessedness of the present one. But now, O God! when so many houses are mourning ones—so many fields battlefields—so many cheeks pale, and when we pass so many sunken, red, torn, closed eyes—O! can death be but the last destroying whirlwind?—*J. P. Richter.*

CHILDREN, relations, friends, honors, houses, lands, and endowments, the goods of nature and fortune, nay, even of grace itself, are only lent. It is our misfortune to fancy they are given. We start, therefore, and are angry when the loan is called in. We think ourselves masters, when we are only stewards, and forget that to each of us will it one day be said, "Give an account of thy stewardship, for thou must be no longer steward."—*Bishop Horne.*

ONE ought to remember kindnesses received, and forget those we have done.



Luke 9:28-30.

NEW SERIES. Vol. II.

BOSTON, SATURDAY, NOVEMBER 11, 1848.

No. 15. WHOLE No. 393.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies.
\$10 for Thirteen copies, in advance. Single copy, 3 cts.

All communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. post paid. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

Lines.

Suggested on hearing a sermon preached by Rev. J. L. Burrows, from the text: "So mightily grew the word of God, and prevailed."—Acts 19:20.

See ye that small, that chosen band of saints,
Met in a "chamber," at Jerusalem;
Bidden to wait there by their gracious Lord,
Until the Spirit should, like "rushing wind,"
Descend, and enter into every heart?
Mark ye that noble band! yea, mark them well!
They were the great promoters of the truth—
The cheering truth—salvation by the cross—
"Redemption by his blood," who left the courts
Of Paradise above, and came to earth—
Curse-stricken earth—to suffer, bleed, and die,
For that bold rebel, man, who lifted up
His puny arm against his lawful King!
Turn ye the picture, and behold the host
Of mighty hosts, arrayed in hostile guise
Against the saving truth they came to preach.
Behold, upon the day of Pentecost,
This sacred truth succeed in winning o'er
"Three thousand from the error of their ways!"
And tell me, skeptic, can ye help believe,
When, spite of all the powerful force opposed,
This blessed truth could, in a single day,
Gain such a numerous list of opponents,
That God himself must have its Author been?
Christian Chronicle.

The Work of the Messiah.

BY SIDLEY H. HERSHCHELL,
PASTOR OF A CHURCH OF CONVERTED JEWS IN LONDON, ENG.

(Continued from our last.)

Of all the strange opinions that have been propounded by commentators, ancient and modern, none appears to me more utterly absurd than the notion that sacrifices were originally of human invention. What! shall we imagine that an act so aptly foreshadowing that great sacrifice, "the Lamb of God that taketh away the sin of the world," was an invention of fallen and ignorant man; and that God availed Himself of man's vagaries, in a matter so important as the established relations between Himself and His creatures during the whole of the preparatory dispensation? I firmly believe that such a preposterous notion of the origin of sacrifice would never have been broached, had there not been a desire to get rid of the doctrine of sacrifice—the need of an atonement in order to reconciliation with God.

The doctrine of sacrifice is simply the following:—The man who slew an animal in sacrifice, confessed that as a sinner he was continually obnoxious to the wrath of God, and the punishment of death; that God in mercy had remitted the sentence, and accepted this animal as his substitute, in virtue of that great sacrifice to be accomplished by Him who should one day be "wounded for our transgressions, and bruised for our iniquities." Viewed thus in prospective reference to the death of Christ, sacrifice is a solemn and impressive symbol; calculated at once to teach the sinner the awful evil of sin, and the amazing love of Him who gave Himself as a propitiation for our sins; as the sufferings of the innocent victim faintly shadowed forth the agony of Him who "made His soul an offering for sin." If we regard it as having no such reference, the sacrifice of an innocent animal is a mere piece of disgusting cruelty, unworthy of God or man. "Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor." Noah had by God's command carefully preserved the lives of these animals from the deluge; and would he now, without a Divine command, dare to take their lives? Such an act of cruel will-worship would not have been a "sweet savor," but an abomination to the Lord. The language used by God when the sacrifices were offered in mere formality and hypocrisy, would

have been yet more appropriate when offered as an act of presumptuous will-worship: "To what purpose is the multitude of your sacrifices unto me?" "Will I eat the flesh of bulls, or drink the blood of goats?" Isa. 1:11; Psa. 1:13.

I fully agree with those who believe that the institution of sacrifice dates from the fall of man. "Unto Adam and to his wife did the Lord God make coats of skins and clothed them." I do not believe that God took the life of the animals merely for the purpose of procuring raiment for Adam and Eve. Connected with the prominent part that sacrifices afterwards had in the appointed worship of God, we cannot doubt that the skins wherewith he clothed them, were the skins of the animals slain at the institution of sacrifices; mere covering, Adam and Eve had previously had ingenuity enough to procure for themselves.

Cain and Abel, doubtless, learned from their parents to offer to God that worship which was acceptable to Him. Each brought an offering (נִחֻחַ, *Mincha*) unto the Lord; but the offering of Cain was simply that of the unfallen creature; a portion of the fruits of the earth in token of feudal dependence; while the offering of Abel was at once an offering and a sacrifice. The offering of Cain might have been accepted, had it been accompanied by a sin-offering: "If thou dost not well, a sin-offering coucheth at the door." Gen. 4:7. As the *mincha*, or offering of an Israelite, was, in after times, sanctified by the continual burnt-offering, the daily morning and evening sacrifice; so Cain's offering of fruits might have been acceptable, if accompanied by that "blood of atonement," without which there was no remission of sins.

It is instructive to observe the anxiety with which those who deny the doctrine of atonement, seek to weaken the effect of such passages of Scripture as those I have just been considering. In the Hebrew the words *fat* and *milk* (חֵלֶב) have the same letters, and are only distinguished by the vowel points. Hence, those who wish to prove that Abel's sacrifice was also a bloodless one, translate it: "And Abel, he also brought of the firstlings of his flock, and of the *milk* thereof." But as we never, on any other occasion, find that *milk* was used as an offering, while *fat* was constantly so used, nothing but a desire to get rid of the doctrine of the atonement could induce such a rendering. I am glad to see Jewish translators, in the version above alluded to, do not avail themselves of this subterfuge, but translate it "fat."

Again, in regard to the coats of skins, Rabbi Solomon Yarchi suggests that it may mean the fur or wool of skins. This little hint of his I consider very important, because it seems to betray a consciousness that some inference may be drawn from the circumstance of God clothing our first parents with *skins*, which it is desirable to get rid of. We cannot conceive anything but such a consciousness, suggesting this rendering; as the word נֶפֶשׁ, is never in Scripture used for wool or fur, but always for skin.

In this deeply important portion of the revealed word of God, the third chapter of Genesis, we have the germ of all that was afterwards more fully revealed. The history of mankind from that time to the present, is at once a narrative, and an illustration, of the consequences of the serpent's work in the seduction of our first parents; and the object of

* No sound Hebraist will question that this is the best rendering of נֶפֶשׁ.

* † We presume these commentators do not maintain that "the milk that covereth the inwards" was burnt upon the altar!

each subsequent revelation has been, to enable the creature, in some degree, to resist these evil consequences, through the power of that Deliverer who is here promised ultimately to undo the mischief done to God's "very good" creation—that Seed of the woman who shall finally bruise the serpent's head.

I know not anything that threatens to operate more fatally on the cause of truth in the present day, than loose notions in regard to the infallibility of the Holy Scriptures. There can be no middle position in regard to this matter. If they are not infallible, then they are fallible. If they be fallible, they come to us with no authority at all. In this case, instead of the Bible judging us, we must sit in judgment upon it; we must question all its precepts, and demand of it to show us the use and reasonableness of every command before we obey it. We scoff at its "Thus saith the Lord;" and say, Thou mayest think so, thou old prophet, or seer, who lived in an ignorant and superstitious age, but we know better. The prophet says, that the heart of man is "desperately wicked." This view of the case was very natural in his day and circumstances, but with the transcendent light we now possess, we perceive that the heart or nature of man is pure, and beautiful, and good; that all evil is accidental and from without, and can be swept away at man's will and pleasure; and will be so, when all men come to think as we do. "The Lord knoweth the thoughts of man, that they are vanity," says the royal seer. Psa. 94:11. This is too much for our transcendental self-complacency; we say the seer was a foolish old man, and shut the book. We are the gods that know good and evil; we have all the light these men had, and a great deal more; and shall we be dictated to, and tied down, by forms of thought that belong to a bygone age? These are the fair and legitimate deductions that proceed from denying the inspiration, and consequent infallibility, of the Holy Scriptures.

It is of the utmost importance to have distinct views of the unity of the Holy Spirit's teaching; whether permanently deposited in the written revelation, or individually communicated to the soul of man. It is the want of perceiving or admitting the identity of the communications conveyed in these different modes, that has produced the great abuses that have frequently arisen under color of the doctrine of spiritual influence, and internal revelation. This is a subject on which it is very difficult to speak so as not to be misunderstood; because it is one of those things of which only they that are spiritual can judge; to the "natural man" they "are foolishness: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14, 15. One is apt to be assailed by two opposite parties. If we hold up the necessity and infallibility of the written revelation, one party charges us with bibliolatry; and say we worship the material books we give away, and make gods of them. If, on the other hand, we maintain the perfect competence of the Holy Spirit to take of the things of Christ and show them to a soul, entirely irrespective of the written word, another party declares that we give up all positive and historical revelation, and leave men open to the inroads of the wildest fanaticism. To both parties I would say, "You misunderstand me." I do not maintain that the letter-press regenerates; I do not assert that the Holy Spirit reveals to the soul anything but what He has already revealed in the written word. I am not speaking of different revelations, but of the same revelation, communicated in different ways.

I believe there is a very general impression, both among educated Jews and nominal Chris-

tians, that there are great difficulties in the Old Testament Scriptures; obscurities which it is best not to pry into; and stumbling-blocks that we must scramble round the best way we can. Difficulties there are, doubtless; but why? From the limitation of our capacities. By diligent perseverance we can make wonderful discoveries in regard to those things that we can touch and handle; or those material bodies that have certain fixed relations to space and time; but the moment we quit the region of the material, difficulties surround us on every side. Politics, morals, the union of soul and body, all things with which these mysterious agents, *mind* and *life*, have to do, are full of difficulties. There is no difficulty in Scripture that has not its corresponding difficulty in the providential economy of the world; in famines, pestilences, earthquakes; in the darkness of heathen lands, in the life-long miseries of slavery. We cannot, by unassisted reason, reconcile these things, and many others, with Omnipotent Goodness; it is that revelation alone, of which we speak as if it only were difficult and mysterious, that helps us to understand the mysteries of this present dispensation. Sin has entered into the world; and the great question must be settled in the sight of all the intelligent creation, whether the creature can be prosperous and happy while it has a will at variance with the will of its Creator. That no created being can be happy in this state of opposition and alienation, one might imagine a self-evident proposition; and yet it is one that the great majority of mankind practically deny at this present time. Neither the boldest infidel nor the maddest optimist will venture to maintain that the "will of God" is now "done on earth as it is in heaven."

But while there are difficulties in Scripture arising from the limitation of our powers, there are many difficulties we ourselves make, from our groundless expectations of the kind of information it ought to contain. It is neither a book of historical annals, nor of moral philosophy, nor of natural history. It is a revelation of such a portion of the mind of God as He sees it fit for man to know; an authoritative announcement of what He sees it right for man to do; and just so much of the history of mankind as in His infinite wisdom He saw to be needful to teach man what he is by nature, and what he may become by grace.

The details of the antediluvian world are very brief. With greater physical advantages, and more than tenfold longevity, than is possessed at present, man was eminently wicked. As they multiplied, evil was multiplied; until it pervaded "every imagination of the thoughts of man's heart." Then was manifested that distinction—call it providential, predestining, or what we will—that marked distinction that has obtained ever since, between the many and the few—the ungodly mass, and the "remnant according to the election of grace." "Enoch walked with God, and he was not; for God took him" (Gen. 5:24); and we know not how many others, not put on record, may also have walked with God, and been taken away from the evil to come. I have sometimes heard regrets expressed or implied, that we have not more ample information relative to the theology of the antediluvians; no express mention of their views in regard to the Messiah. If there had been no subsequent revelation, this regret might be reasonable; but it must be recollected that at the time this portion of the history of mankind was revealed to Moses, and put on record for the benefit, primarily, of the children of Israel, this nation was itself in direct communication with God. It did not require for its own edification to know what measure of light was given to the antediluvians respecting

the future Deliverer. This will answer all complaints of deficient revelation at any given period. In each dispensation there was probably much revealed that God did not see it fit to put upon record; because those for whose use the record was intended, had received the same revelations more directly.

We believers in Christ, who know that God "hath in these last days spoken unto us by His Son," are aware that Enoch distinctly saw that a Deliverer should one day come, who should deliver His people by taking vengeance on their enemies. "And Enoch, also, the seventh from Adam, prophesied of these, saying: Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15. I have no doubt, that as the prophets at a later period saw successive judgments as one event, and in describing the impending danger, gave it all the features of the greater and more remote visitation, so Enoch saw in the judgment of the flood, that advent of the Lord and His mighty ones for which we yet look. I do not, of course, expect my Jewish brethren to receive this testimony; but it is evident from their own Scriptures, that Enoch foresaw the impending judgment of the flood, by the name he gave his son. He called him, *מְתוּשֶׁלַח*, *Methuselah*, which means: *At his death it shall be sent*; and accordingly the flood came the year after Methuselah died. This little hint, which is only dropped incidentally, and to which our attention is not at all directed by Scripture, may serve as an indication that much was known in every age, that has not been committed to writing "for our learning." The standing type of the Messiah in the antediluvian, and all subsequent ages, until the "fulness of time was come," was the celebration of sacrifices; to which, as I have already said, there is but one consistent meaning.—(To be continued.)

Fruits of Equivocation.

"Oh what a tangible web we weave,
When we practice to deceive!"

I was married, while young, to the man of my choice; and how happy my married life was, I can hardly bear to think. Mr. Percy was —, but no matter, I must not venture to give words to my full heart.

We lived in London. My husband's profession made a city residence almost necessary, and confined him very closely to his office.—But what signifies this? There are happy hearts and unspeakable enjoyments in the closest and most crowded streets, and ours was a happy home.

For ten years after our marriage, we had never left London, except for an occasional day's recreation. Would that we had never thought of leaving it. But at that time we had two children, boys; and I, fool that I was, thought that they pined for fresh country air. I said so, urged my husband, for he too, I thought, was wearing himself away by keeping so close to his office. I urged him to retreat from business and London for a few weeks, and take us all into the country for a change of air. I had never proposed any plan to which Mr. Percy was not willing to accede, and he now took pains to gratify me. He could not leave London entirely, he said, but he would look out for a cottage a few miles in the country, to which I might take the boys, and he would come and see us as often as possible.

Well, we went into the country, I and my children. It was in a pleasant village, (at least I thought it was pleasant then,) about eight miles from our London home; and two or three times a week my husband left business early in the afternoon, to spend the evening with us, and return early the next morning.

One day—Oh! I shall never forget that day—I received a note from a friend who lived three or four miles from our cottage, inviting me to spend the day with her; that friend was the mother of our dear Lucy—. I determined to go; and after taking lunch with my poor boys, I prepared for the walk. I preferred to walk there, and my friend had engaged to see me safe home at night in her carriage. I had no expectation that my husband would visit us on that day. Indeed, I believed it impossible that he could—as I knew he had an appointment to keep with some committee on that very evening.

I had given my servant directions, and told her that I should not return until late, but had not said whither I was going, and was leaving

the door of our cottage, when our youngest boy, dear little fellow—then not five years old—ran out to me and asked—

"Mother, where are you going?"

I evaded the question; for I feared the boys would wish to go with me, if I should mention the name of Mrs. —, and I had made up my mind to go alone.

But Willie clung to my hand, and in his winning way, said, "You must not go, mother, without telling me where you are going." And then his brother ran out and put the question in another way.

"Are you going to London to see father?"

Unguardedly, thoughtlessly, and yet, Oh how criminally! I answered—"Yes, yes, to be sure I am going to London." Little did I anticipate the train of miseries which followed upon that answer. How could I?

More than once during the walk, the thought obtruded itself that I had deceived my children, and I felt ill at ease; and if I had even then listened to the reproofs of conscience, and returned to undeceive them, all might have been well. But I quieted myself with some wicked sophistry; I have not told an untruth; I am going to London, though not to-day, and I did not say that I was going to-day.

I had my pleasure—the last day of pleasure in this world that I ever enjoyed, or shall enjoy, though I live to be an hundred years old—and then I returned. It was about nine o'clock. I found my boys out of their beds, and the first question put to me was,

"Did father find you?"

"Find me! Father find me! What do you mean—and why are you not in bed?" I replied.

Their story was soon told. My husband had arrived at the cottage about an hour after I had left it, and was told that I had gone to London; that I was walking thither even then; that I had received a letter that morning which I put into my pocket, and that I had seemed in a great hurry to go, after the letter came.

On hearing this, my husband, according to our servant's account, seemed troubled, and without waiting for refreshment or rest, immediately returned, leaving word that our boys might sit up till we come, if it were not very late.

All this was mysterious to me, except that part of the account which related to my deception. I could understand that, alas! too well. But why Mr. Percy should have come so early in the day, or how he could have come at all on that day, I could not understand, nor why he should be so anxious to see me.

I did not wait long in suspense. The sound of wheels was soon heard, a hackney coach drew up at the door, and my husband sprang out. His first question was,

"Dear wife, where have you been?"

My account was soon given. "But," said he, "the boys told me that you had gone to London."

"Oh," said I, "that was a mistake."

"But mother," interrupted Henry, our oldest boy, "you did say that you were going to London."

I did not reply, for I saw that my husband looked terribly fatigued, and very anxious; and I busied myself in doing something for his comfort, and then put the boys to bed.

And then came my husband's explanation. He, too, had received a letter that fatal morning, of far more importance than mine—a letter that he thought required my consideration as well as his own; and setting aside all other business, he hastened to consult me.

There was no available mode of conveyance to the village at that time, unless he had chosen to hire a coach; and had there been, perhaps, he would have preferred walking. At all events, he did walk; and that hastily. It was a hot summer's day—but this would not so much have mattered, had he known certainly where I was to be found. Even if I had left no message as to whither I was going, no harm might have arisen, for then he would have thought of our friend —, and would have sought me at her house.

But my unhappy, my wicked deceit! Oh! it was that that did the mischief. The instant he was told that I had received a letter, and had almost immediately afterwards started for London, he became troubled and anxious lest some bad news had arrived from a quarter unknown to him, and hurried back still more hastily than he had walked from London, hoping to reach the city as soon as myself. He wondered that we had not met, but it was possible that we had taken different paths, on some part of the journey.

When my husband reached London, he found

himself exhausted and unwell with the very hot, long, and fatiguing walk; and he became nervously excited, when he found that I had not reached home before him. He waited impatiently for some time, too much disturbed, both by the pressing business which had caused his unexpected visit, and by my unaccountable absence, to take the refreshment he so much needed. After waiting sometime in great and increased suspense, he went from one to another of our London friends, imagining the possibility of my being thus found, not doubting the reality of my journey to London. How was he to doubt it? he asked. Had I not explicitly told our boys that I was going thither—and had I ever deceived them or him?

At length distressed beyond measure by the joint effects of disappointment and bodily fatigue and sickness, my husband once more reached his office, and finding that I had not made my appearance, determined to take a coach, and return to the cottage, with the vague hope that he had misunderstood the poor boys, or that they or the servant had misunderstood him.—Thus ended this terrible day—terrible, at least, in its consequences.

I must pass over, (continued Mrs. Percy,) the remainder of my history, as briefly as I can. I dare not dwell upon it.

That night, instead of enjoying the rest he so much needed, my husband complained of pain and weariness. The following day his sufferings increased; we sent for a physician. It was putrid fever! The infection might have been taken from the coach in which Mr. Percy travelled. We never ascertained whether or not it were so—but were this the case or not, mine was the guilt, and mine has been the punishment.

My husband died! Poor little Willie was the next victim, and then his brother. In less than a month from the day of that vile falsehood, I had neither a husband nor a son!

The Christian a Peaceable Man.

"Blessed are the peacemakers, for they shall be called the children of God."—MATT. 5:9.

The precepts of Christ are the most specific which can be conceived. They forbid all revenge or retaliation for private offences. We are commanded to love our enemies, to bless them that curse us, and pray for them that despitefully use us.

Christians also are commanded, as much as in them lies, to live peaceably with all men.—As far then as any are governed by Christian principles, they cannot be other than peaceable men. Christianity humbles pride and subdues sinful anger, which are the most common causes of contention.

It also cuts up avarice by the roots; and this is the source of nearly all the litigation in the world. A covetous disposition leads men to trench upon the rights of others, and often so blinds men that they cannot judge impartially of their own rights. But when the predominant love of the world is extinguished, men will be disposed to leave others to enjoy undisturbed their own rights; and often the love of peace will determine a good man to suffer wrong rather than to enter into contention.

If all would obey the golden rule, there would be no room for contention. Whoever, therefore stirs the waters of strife, has not yet imbibed the Christian spirit; he has not yet learned Christ as he should have done. We are commanded, indeed, "to contend earnestly for the faith once delivered to the saints;" but even this contention must not be carried with carnal weapons, but by the spiritual armor which composes the panoply of God.

There must be no bitterness, nor wrath, nor anger, nor malice, nor reviling; but "in meekness we are to instruct those who oppose themselves," if peradventure God will grant them the knowledge of the truth. Men often clothe themselves with zeal as with a cloak, and stand up stoutly in defence of truth; but they know not what spirit they are of. They bring strange fire into the house of God; and think they are doing God service when they are persecuting his beloved children.

The genuine Christian promotes peace by confessing his faults when he has given just cause of offence, and obtains pardon both of God and men. And when forced into controversy in defence of truth, or in self defence, he endeavors to exhibit a peaceable spirit during the contest; whenever duty permits, they will retire from the conflict. Those men who unnecessarily stir the flames of contention, and disturb the peace and harmony of the Church, incur a fearful responsibility.

The true Christian is a peaceful man in his

own family; he observes the precept, "not to provoke his children to anger, but to bring them up in the nurture and admonition of the Lord." As a husband he is just, affectionate, and condescending, bearing with the infirmities and even the irregular passions of his companion; endeavoring to live in peace. As a wife, the Christian is respectful, affectionate, and obedient, not heady nor high-minded; not capricious nor provoking; governing the temper which is naturally quick, and binding the tongue, which when let loose, is an "unruly member," and in some wives, seems to be really "set on fire of hell;" for they can neither rest themselves, nor suffer any who are near them to enjoy any peace; but from the time they awake in the morning until they are silent in sleep, they are forever railing and complaining.

Such persons may put on a sanctimonious countenance, and go to church, or even to the communion table, but the Spirit of Christ is not in them, and whatever they profess, they are none of his.

Strife in families, is of all contention the most unbecoming and the most intolerable. For husband and wife to be forever sparring and disputing, and that in the presence of their children, is unnatural.

They are joined in the most sacred and tender bond of mutual love; they are sworn to cherish and preserve. But when, instead of this, they are filled with hatred and other malevolent affections, the very nearness of the parties embitters the discord ten-fold. Morning, noon, and night, they are found at cross questions, and giving vent to ill humor, in obnoxious or provoking language.

Or, it may be that sullenness is the form which the evil temper takes; and though there is silence, it is the silence of a mind teeming with bad passions. It is often more provoking or more painful to others than the violent outbreaks of passion. I have heard of a man who did not speak to his wife—an excellent woman—for the space of seven years. We read in the Holy Scriptures of a dumb devil, and surely this was one of this kind.—N. O. Presb.

Look and be Saved.

1. "Look!" Then we must have the requisite power or faculties. No one would think of bidding a man who had no eyes to look—it would be cruel. Faith also being a duty, necessarily implies the power to believe. God made man, and knows what is in man's heart, and the state of his faculties, and as he bids man believe, it follows of course that God knows he has the faculty to do so.

2. "Look!" Then there must be an object to behold. We bid men behold the sun when it shineth on the countenance of a man, who is now smiling upon them. God bids men believe, because all things are already prepared and finished, it is a thing done and ready which they are to behold—to believe. Salvation has not to be accomplished—this was done eighteen hundred years ago—and it cannot have an objective existence other than it now has. The command to look at the brazen serpent on the pole, and its being thereon in order to salvation, than the command to believe on Jesus for salvation, implies that he has wrought out and has himself become our salvation.

3. "Look!" Then the object must be near. No one would bid me to behold an object if it were a long way off, too far to be seen or to do good. If a drowning man were told to "behold his deliverer and be saved," what mockery would it be if his deliverer were a long way off, so far that it were quite impossible for him to aid the sinking, drowning man? Christ, in the Gospel, is brought nigh—he may be seen, felt, laid hold of—salvation is placed within our reach.

4. Only "look!" The way of salvation must be a simple way. No art, scholarship, or wisdom, or talent, is required to behold an object presented before our eyes. The greatest simpleton can do it—the dying man can do it. He who knows but little besides can look; the faculty, the light, the object being given, any one can behold. Every one may be saved because every one may believe. Nothing can be simpler than to believe a truth—to receive a trustworthy saying—to rejoice in a fact which is accredited by unimpeachable testimony.

5. Only "look!" Salvation, then, cannot be difficult. Looking requires no labor, neither does believing. God says, "Look and be saved," whereby he would have us know, that salvation is a thing of all things the most easily to be had. "I can look," said a dying saint to me, "when I can do nothing else, and Jesus bids us look to him."

6. "Look and be saved." Salvation must be an instantaneous work. The moment I look at an object I see it—as soon as ever the eye is open, the image of it is pictured on the retina—and the moment we cease to reject Jesus—to refuse his salvation—we are saved. No time elapses between believing and being saved.—As soon as ever we understand his work for us, and place ourselves in the right position in respect of Jesus, we instantly receive the benefit. There is no process of intricate reasoning—no long drawn deductions necessary; there are no abysses of unknown and unknowable decrees through which salvation must come ere we can be saved; we hear and live—we see and are saved.

7. "Look and be saved!" Then may he who is not saved be saved this moment. Jesus has done all that was necessary in order to bring thee to God and secure thy salvation.—He has put away thy sin; he is thy way into the Father's bosom; through him God is toward thee a well pleased God, and awaits thy return—thy acceptance of his proffered blessing. Behold thy God. Acquaint thyself now with him and be at peace. Look and be saved at once and fully.—*Glasgow News.*

Christ's Many Crowns.

BY REV. JOHN CUNNING, D. D.

"On his head were many crowns."—REV. 19:12.

THE crown and cross of Christ are inseparable in our minds: the crown has a retrospective reference to the cross; the one is the consummation and flower of the other. Christ had many conflicts, and in each he triumphed, and therefore he is presented to our view on this occasion as the wearer of many crowns. Every struggle in which he took part was necessary: the cup was given him to drink, and he drank it.

It is, therefore, with reference to his many past conflicts, that we now notice the many crowns which he wears. He endured all that the law denounced on us as sinners. It said, "The soul that sins shall die," and He died, infinitely died. Not one element was poured into that cup, (and all bitterness was concentrated there,) which He did not drink and exhaust; there was not one struggle into which He did not enter, and triumph most gloriously for us in it; nor was there one conflict which did not lead to a corresponding crown.

He fulfilled all the law demanded. It said, "Do and live." He did all in our stead, and lived to give us life. He magnified the law and made it honorable. Its greatest exactions received, in his obedience, a glorious response; and a crown on his brow is the evidence of his victory, and that victory is our plea at the judgment-seat. He fulfilled all prophecies, and promises, and types relating to the Messiah; each prediction was successively personated in him; each promise found its echo, and each type its counterpart in him. The accomplishment of these liabilities, in his state of humiliation, was his victory; and each obstruction he surmounted, each step he made good, each position he gained, terminated in a crown. His cross was the path to his crown,—his sufferings were the pioneers of his victories; and his many crowns are therefore the expressive memorials of his many trials, and many triumphs. He undertook to represent Deity to mankind, and to bring God within the horizon of mortality. He finished the portrait, he perfected the great enterprise. "We beheld his glory as the glory of the only-begotten Son of God, full of grace and truth."—"God was made manifest in the flesh." "He that hath seen me hath seen the Father." In other words, he accomplished this glorious *apocalypse*. He personated in himself all the splendors and attributes of God. He let God shine and glow through humanity, in undimmed glory,—and manifested to mankind all that man or angel can reach or know of Deity,—and having finished the sacred sculpture, he received the corresponding crown.

But besides these evidences of crowns, as far as these are symbols of victory, he wears many *diadems*, which are also the evidences of sovereignty. He is a king, as well as a conqueror. The crown of creation is his. "By him were all things made, and without him was not anything made that was made." "But unto the Son he saith, Thy Throne, O God, is forever: a sceptre of righteousness is the sceptre of thy kingdom. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and

they shall be changed; but thou art the same, and thy years shall not fail." Heb. 1:8, 10-12. There is not a pebble on the shore, nor a planet in the sky, which he did not create; whatever defies inspection by its minuteness, or exceeds our comprehension by its magnitude; whatever attracts by its beauty, or is fragrant through its perfume; whatever is prized for its value, or venerated for its antiquity; all were made by Christ. He wears the crown, and wields the sceptre of all. Not an earthquake rocks the globe, nor a wave rolls on the bosom of the sea; not a flash leaps from the cloud, nor a bud peeps from the bough, which he does not unpron and charter for their respective missions.

As all things were made by him, so all things reflect more or less his glory. So full and overflowing is the earth with the evidences of divinity, that the Pantheist says the world is God, thus praising undesignedly, by his blasphemy, as much as the Christian by his adoration. Pantheism is false, but Pan-Christianism is true. Creation is Christ developed; and yet its grandest scene is but a comma in the *apocalypse* of his glory. Every object speaks of Christ, and reflects his beauty, his excellence, and love; the withered leaf driven by the whirlwind sparkles with his glory, the dew-drop trembling on the rose-leaf, and the snowy summit of the Alps, reflect alike the splendor of his majesty. A chord of love runs through all the sounds of creation, but the ear of love alone can distinguish it.

His glory shines from every ray of light that reaches us from a thousand stars; it sparkles from the mountain tops that reflect the first and retain the last rays of the rising and setting sun; it is spread over the expanse of the sea, and speaks in the murmur of its restless waves; it girdles the earth with a zone of light, and flings over it an aureole of beauty. In the varied forms of animal tribes: in the relations of our world to other worlds, in the revolution of planets, in the springing of flowers, in the fall of waters, and in the flight of birds; in the sea, the rivers, and the air; in heights, and depths, in wonders and mysteries, Christ wears the crown, sways the sceptre, and exacts from all a royal tribute to his sovereignty and glory. We can behold, but we cannot augment it; we cannot add one ray of light to the faintness of a distant star, nor give wings to an apterous insect, nor change a white hair into black. We can unfold, but not create; we can adore, but not increase; we can recognize the footprints of Deity, but not add unto them. All things were created by him, and for him. Heaven was created by and for him; his glorious humanity its central object, its Lamb upon the throne, its illuminating sun. "Where he is," is heaven; angels are the executors of his sovereignty. He is the head of angels, they receive their embassy from him, they worship him; he sends them forth as ministering spirits to the heirs of salvation; all the worlds throughout the infinitude of space were made by him to be mirrors of his glory: they roll and beam in their orbits under the impulse of his touch; they glow in the reflected lustre of his cross, and silently hymn redeeming love, while they gather round our earth, and gaze and wonder at them ysterious scenes which have occurred upon it. "The earth is his, and he made it." There is not a multiplicity of gods, as the heathen dreamed, but many crowns are on the head of the one Creator and Governor of all.

Our life on earth is subject to the sovereignty of Christ. He fixed the hour and place of our birth, and he will determine the place and hour of our death. Every pulsation in the heart is the rebound of his touch; we grow old under his sovereignty, unable to arrest the rapid influences of decay, to restore the youthful color to gray hairs, or to brush away the mists from the dim eyes of age. We feel we are carried along on an ebb-tide, the impulse and direction of which are derived from on high; and that when our places on earth are vacant, others will be summoned, in the sovereignty of the King of kings, to fill them, and to follow out their responsibilities. Our souls too are equally subject to Him on whose head are many crowns. "All souls are mine." Whatever of hope lights it up with the foresight of immortality; whatever of joy, repose, progress, and perfection it attains; whatever of sorrow it feels; whatever of regret, remorse, repentance, it experiences, are all under his sway, and within the range of his control. He only is able to redeem, regenerate, and save it; it has sunk so deep in ruin, that divine sovereignty alone can raise it; yet in its apellion it is not beneath the notice nor beyond the reach of Christ.

Christ is the sovereign of the universe; and

atheism is a lie, a delusion, a folly. None are so truly objects of pity as those morally and mentally diseased souls who are guilty of renouncing their belief in the existence of God. It is surely unutterable folly to sacrifice hope and joy to some cold metaphysical abstraction, and to reject all that sustains the heart and supports the head of weary humanity, at the bidding of a syllogism. Earth sleeps under a paternal eye, and is safe beneath a sovereign arm. Let mankind know it is the fool who says in his heart, "No God."

How glorious a spot is earth! Over it are spread the shadows of the cross and crown of Jesus. The sun and stars shine to let us see where Christ lay. This nook of the mighty universe is covered with a kingly lustre, but kingly eyes alone can see it. The image and the superscription of Christ are traceable on all beauty and preciousness below. It is the glory of earth that he found a cradle and a grave in it; it is the safety of earth that he reigns and rules it. How blessed will be that promised restoration of all things for which humanity groans, when the reclaimed earth shall emerge from the smoke of the last fire, fresh and fair as when first the morning stars sang together; when the usurper shall be cast out, and all rebel elements shall be calmed and subdued, and sin shall be expunged, and death dead, and life alive for ever, and the wilderness be made glad, and the desert blossom like the rose; when every atom of it shall glow as with the glory of Deity; when the undulating hills, and the rooted rocks, and the majestic mountains,—when the virgin beauty of the moon, and the matron dignity of the evening, and the mystic pomp of the starry night, and all stars above, and all flowers below, and all spiritual beauty, and all moral excellence, shall combine to adorn that crown which is only one of many on the head of Him, who is King of kings and Lord of lords!

Christ also wears the crown of Providence, as well as the crown Creation. He rules what he has created. "My Father worketh hitherto, and I work." In fact, the very existence of earth is the consequence of the rule of Christ. It exists because he wears the crown. When sin was introduced, all its springs were smitten with terrible paralysis, and its just and deserved doom was instant and entire disorganization and decay. Such would have been its lot had not Christ stepped in between the polluted earth and its provoked doom, and arrested its ruin by interceding, "Spare it yet another week! I will die a victim on one of its hills, and magnify a broken law, while I reclaim by forgiving a guilty people; and I will take on my head the crown, and on my shoulders the government of earth thus respited." The existence of man is, therefore, evidence of what Christ has done. Earth, the home of generations of the living, and not the sepulchre of the dead, is proof of its rolling under restraining and forbearing grace. Our seed-time, and harvest is no less so. The ground was cursed for man's sake, and the sky, if not brightened by the rays of that sun, would have become as brass; and the earth, if not restored by blood, would have been as iron to us. Those refreshing showers, those ripening suns, that prolific soil, are all the purchase of atoning blood, and the product of the Redeemer's crown. Apart from the mediation of Christ, God can no more give a crumb of bread to an orphan, than he can give a crown of glory to a fiend.

All national and social vicissitudes, and revolutions, and changes, are equally under his crown. Men act on their own uninfluenced instincts, and subsequent ages discover they were giving aid and impulse to everlasting purposes. Minds work out their own designs, and they are subsequently seen to have been working out the great thoughts and sovereign plans of God. He touches not the freedom of their choice, and yet they work harmoniously to one end. Napoleon thought he was the statuary—he was only the chisel.

In all his ways and works, and sovereign arrangement, we see difficulties which to us are inexplicable; but this arises from their excess of light, and their vast intricacy and complexity of movement. A child introduced to see a complicated piece of machinery, fails to comprehend it—he sees all antagonism and entanglement, and he wonders how it works at all. We are as unable to comprehend the arrangements of God. They exceed the grasp of our intellect: we can just see enough to lead us reverently to adore. Some of the difficulties that seem to be a few inexplicable, or inconsistent, if so be Christ wears the crown and wields the sceptre of Providence, are such as these. Might not the Divine Governor have prevented the admis-

sion of evil, rather than permit it, and then prescribe as in the New Testament for its removal? This difficulty presses on the denier of revelation as truly as on its advocate. Sin is in the world; this is matter of fact; it needs no revelation to prove this. Did God originally make the world a sinful and a sorrowful world? The sceptic will not say so, for this would make a holy being the author of sin, and a benevolent being the source of sorrow.—(To be continued.)

O, that it were Mine!

My heart aches for the want of it. Night after night I have tossed on a feverish pillow. By day my head hangs down, and with sadness and in silence I pass men in the streets, scarcely noticing whoever I meet. My food does not nourish, cooling waters do not quench my thirst, sleep does not refresh me, the smiles and kindness of friends fail to cheer me.—When I read, I scarcely know or believe what I read. In conversation, I am uninterested, and of course uninteresting. I wander among men, like one deaf, speechless, and blind. I am in dark and weary ways, wandering I know not whither—aimless, heartless, and almost reckless.

There is a sacred book—I dare not say I do not love it. It has been precious beyond estimation. It has been a sweet and sacred comforter in the hour of trials. It has been the source of hopes and joys unnumbered and unmeasured. It still speaks sacredly and truthfully the very things that I most need to hear and believe. But alas! how little do I believe! There is a hallowed place—I would not desert it. Often have I found it the place of rest from the world's cares and sorrows. Often has peace come to my troubled soul, and my heart gathered new supplies of faith and love in that sacred seclusion, which the lone traveller found at Bethel. I cannot forsake the closet. But O! how changed is it from what it once was. Its light, its peace, its joys and hopes—where are they all?

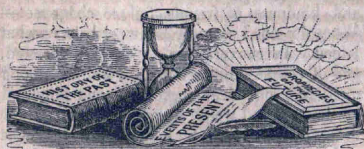
I had a hope. At times it seemed to be almost fruition. Heavenly realities seemed so near—spiritual joys were so full and satisfying—divine things had such freshness, richness, and life. Days were only hours, and hours seemed like fleeting moments, so swift did they pass away. If the dark hours of affliction came, hope was the bright star of morning to my soul. If a wild wind of adversity swept along, hope kept my heart in safe moorings. I could not be a long time cast down by earthly trials, when hope was ever near, to raise, and revive, and support, and cheer me onward. But hope is now darkened—I dare not say abandoned. O, no! He in whom that hope was centered, will never forsake those who have trusted in him. He may for a while withhold the tokens of his favor. He may withdraw from us the light of his countenance, to reprove our sins; but he will not leave us to utter destruction. He will remember his covenant, and will glorify himself in bringing the sheep that went astray back to his fold. His forbearance and patience are unbounded.

But when! ah, when shall my soul have liberty? When shall peace again return to my distracted heart? When shall these dark clouds pass away, and my soul once more rejoice in the glorious Sun of Righteousness? When shall hope revive, and joy be again a constant guest?—When shall there be light again in the closet, and sweet relief in pouring out the desires and sorrows of a surcharged and breaking heart? When shall I see again "a glory gild the sacred page," and feast my soul on the rich provisions of the Holy Word?

O, that it were mine—THE TEAR OF GODLY SORROW. It is so long since these eyes have wept over sin—so long since this hard heart has been melted and contrite—so long since I have felt how sweet it is to repent. "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions." ** "Hide thy face from my sins, and blot out all mine iniquities."—N. Y. Evangelist.

MEDITATIONS ON THE DEW.—Soon as the evening comes, this penetrating, invisible moisture embalms each herb, and flower, and fruit that grows; when sultry heats and winds have caused the various tribes of vegetation to languish and pine with sickly drought, this wondrous cordial falls upon their drooping heads, and makes them blow afresh in health and beauty. But how very amiable this gentle dew; when it distils its treasures into nature's lap, it is neither heard by the quickest ear, nor

seen by the sharpest eye: it makes no noise—it makes no show. What a striking emblem is this of the divine anointing from above, which descends on heavenly souls. The Lord says by Hosea his prophet, "I will be as the dew unto Israel," heavenly dew! This is the still, small voice of the Holy Spirit, which is not to be found in the whirlwind of fleshly works and passions: as the dew falls when all is still, when all is wrapped in silence, so it is in the silence of all flesh, with its noisy workings, that this sacred unction distills upon the soul, and causes it to grow as the lily, and cast forth its odors as the wine of Lebanon. Let Christians then learn from the foregoing considerations, that still streams are the deepest: let them learn more and more to be like Mary at the feet of Jesus; and to be more concerned in receiving from him, than to be offering the sacrifice of fools.—Catherine Phillips.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 11, 1848.

Appeal of the "Herald."

TO THE SAINTS SCATTERED ABROAD:

Beloved in Christ:—We know there are many of you who never read articles on questions involved in the case now under consideration, and it is not our choice that you should have them thrust upon you; but we ask that you will give your candid attention and prayerful consideration to this matter. The accusing party—some twenty-five or thirty persons, claiming to be "the church" at New Bedford—have chosen to lay the case before you in this manner, which leaves us no alternative but to submit.—As they cannot justly complain that we follow their chosen course, while you read what is contained in the *Herald* of last week from them, and to them, do us the favor to read, in connection with that, what we have to say further to you. Since it is necessary, and, so far as we are concerned, unavoidable, that the case should thus come before you, we do not regret it; but readily avail ourselves of the opportunity to do, what we have supposed, if time continued, must be done.

You see that "the *Herald*" is charged by "the church" above referred to with having "treated Bro. Cook in an unkind and unchristian manner;" and with having "caused some to believe him to be a man unfit for a minister of Christ." Now, we shall not attempt to clear ourselves from this charge; nor ask you to clear us. But we shall attempt to show, that if we are guilty, we are not first in the transgression, (so far as the "testimony" in support of the charge, enables us to find out what the transgression is,) and that our guilt consists in turning the weapons used by Bro. Cook upon himself. But before we speak of this charge, we call attention to

A FEW FACTS,

the consideration of which is indispensable to a correct view of the case. 1. The first fact by which we wish to call your attention is this.—The *Herald* has never sought, or held "a controversy" with Bro. Cook, or any other brother, on the alleged "points at issue." It has stood aloof from these disputations as much as possible; not, indeed, from any "aversion to the truth," of which it has been accused by J. B. Cook; nor from any aversion to the controversy on these points, in itself, but from a deep sense of the impropriety of devoting the time, labor, and expense, which must have been devoted to the discussion, when questions of so much greater practical importance demanded, as we believed, our whole attention. And although this reason for not entering the arena of contest has been repeatedly stated, it has never been accepted as an excuse, it has been no protection to us. While we have endeavored to act a part towards those who differed from us, so generous that no candid man, even on that side of the points at issue, has been found to censure us, the most ungenerous, contemptuous, and malignant attacks have been incessantly made upon us, for the undisguised purpose of bullying us into the gladiator's circle; and when we have spoken, to repel these senseless and slanderous provocations, or to show that "the man-

ner and spirit in which they conducted" what they called "the controversy," made it anything but what should be called by that name, it has been received with the insulting exultation, "Of so much we are glad. . . . We are not mistaken; for we thought you held the precise view, now expressed in your letter. . . . We see no merit in waiting till you are 'in some sense compelled to write in self-defence.' Thus most of the ministry treat the Advent. . . . Does it not give fearful proof of an aversion to the truth?"—"These absurdities show why they shrink from the light—dare 'not come to the light;' and instead of excusing, they greatly aggravate their guilt. If they believe with Socrates and some pagans, papists, &c., that 'the man proper' does not 'surely die,' let them say so, as did the devil, and stick to it."†

In this manner, statements the most untrue have been made concerning us, insinuations the most contemptuous, epithets expressive of the most odious tyranny, the narrowest bigotry and intolerance, have been applied to us, and the most unworthy motive has been imputed—that of fearing man more than God—in not giving "an honest and hearty utterance to scriptural statements and doctrines, neither adding to, nor taking from them, in order to secure human favor."‡ We have endeavored to bear all this as well as we could. We have complained sometimes, for no "church" has seen fit to stand up "for the vindication of character;" and in all probability we have said and done some things that were not for the best; though whatever confession we may make to God, or to you, we have none to make to any one who has either set the example, or proves that the evil disposition is as abiding as the leopard's spots, or the color of the Ethiopian's skin. In meeting these unprovoked assaults, the most "unkind and unchristian" language used by us, has been that used by the assailant; and the worst "treatment" we have inflicted, has been to retort his own arguments, if they could be called arguments. And why should it be such a crime to meet a man with his own weapons? If others leave "the points at issue," for the purpose of loading us with odium, do they not deserve to feel that it is "a game that two can play at?" And if, when one of this class is made to feel it, by being paid in his own coin, he raises the cry of persecution! in order to regain, as a martyr, the sympathy he has lost by his weakness, or unfairness, in maintaining his position, does it not furnish a more glowing exhibition of his contemptible meanness as a controversialist? He is not manly enough to confess the puerility or scurrility which everybody but himself sees, so he chooses to forget that he is receiving the measure he has meted out to others; to assume everything, affect everything; and, so filled with pious horror that others should depart from the question to load him with unheard-of infamy, he raises his cry to heaven and earth, "My punishment is greater than I can bear!"

This useless and unrighteous war upon the *Herald* has continued till not only ourselves, but we believe all hands, except those who delight in war, are sick of it; and have felt that it must be brought to a close by some means or other. No one has taken a more ungenerous part in this war, as we shall show, than J. B. Cook. And though we had little hope of benefiting him, as his was a fair case to make an example of, in his recent attempt to "enlarge the area of freedom" to his belligerent propensities through the *Herald*, the question came up, What shall be done? If we decline to publish his "stupendous" speculations, which have been repeated on every note of the controversial gammut, in the *Day-Star*, *Harbinger*, *Advocate*, and *Mormon Herald*, why, to do so will furnish an opportunity for complaint to our injury, with those who are ever seeking and making the worst of such opportunities.—To open our columns without replying, would be the signal for another flourish of trumpets that the last enemy had yielded—another insulting and triumphant shout that nothing could withstand "the light!" To admit his articles and reply would be like—who can tell what?—how is it? What, then, must be done? We saw that it was a bad case; and that the time had come for a decisive experiment to be made. But what medicine can be employed? If Gilead's balm has been used without effect, what system of medicine, what nostrum—patent or homespun—can be resorted to with hope? Ah! there was *homoeopathy*, persecuted like ourselves and our faith, but still doing wonders. It told us to cure a disease by that which produces it. All was now perfectly plain. The disease suggested the

remedy. And we remembered, too, that SOLOMON endorsed the same principle: "Answer a fool according to his folly, lest he be wise in his own conceit." The first prescription did wonders. The patient thought he was in the hands of hydropathists: it was a good symptom. And we trust the case is getting to be quite manageable. To be sure, he feels bad, and probably will feel worse. He already fancies that martyrdom awaits him. And you are called to his aid, or to witness the dying scene. But don't be alarmed. He is certain that "nothing" is to be feared in the future; and he has the reputation of being very "self-sacrificing," as well as "humble." When he has made a sacrifice of self, by becoming a sacrifice to self, the cure will be complete. If the giant of Gath does not choose to perish by his own sword, in the hands of another, he must not defy the armies of the living God.

THE "CONTROVERSY."

2. The second fact which demands your attention is, that a remarkable peculiarity of the "controversy," so called, consists in this: all that has been said, excepting replies to some "wrong statements, insinuations, and assaults upon character," has been on one side. Those who have become distinguished in the controversy, when they have kept to the point, even in their fashion, have been allowed to have the controversy to themselves; and to conduct it in their own way. To be sure, much has been said on questions on which there was no issue, from no other conceivable motive than the love of controversy, or the gratification of personal enmity. But the *Herald* has seldom spoken, unless in some sense compelled to speak in self-defence, when the merits of the question had been departed from to perpetrate upon us some unjust assault.

Allow us, here, to recall your minds to some questions which have not been points, or questions, at issue. 1. The doctrine that the righteous attain immortality by CHRIST at his coming, has not been a question in controversy. Our views on this point are the same they always have been, since we received the Advent faith. They may be found in MILLER'S *Lectures, Life and Views, Declaration of Principles of the Albany Conference*, &c. &c. We do not believe an Adventist can be found who differs from us on this point, or who believes that men attain the immortality of the Gospel at death. They could not be Adventists if they did so believe. 2. "That a dead man is dead," has never been a disputed point. With men who possess and exercise common sense, and common fairness, it would be supposed, and they would act accordingly, that when "the state of the dead" is the question in discussion, both parties do admit that there are dead to be in some state. Otherwise this should not be the form of the question; but if one party denies that there is such a thing as the dead, the question should be, *Is there such a thing as a dead man?* It is an insult for one party to "treat" another as if they denied a fact admitted by both parties. 3. The question, whether the dead sleep, is not a question in discussion with "Bro. Cook." All are agreed that "sleep" is the inspired Word to express their state. But the question is, whether there is anything besides the dust of the dead to be in any state, asleep or awake. 4. There is no dispute on the question whether the wicked are to be finally destroyed, to perish, be devoured, cut off, &c. &c., as literally as men have been in cases already recorded by the use of these terms, in the Bible. But are they to be destroyed, &c., in a peculiar sense—that of annihilation, or the "utter extinction of all being," as contended for by "J. B. C." and others in the *Harbinger*, *Advocate*, &c. *om. gen.*? This is the question.

The controversy has been conducted among us, as if "the points at issue" had the same practical bearing upon our position, that they had, if intelligently stated and discussed, upon the position of the popular spiritualizers of the age. It has proceeded on the assumption that two falsehoods were two truths, viz., first, it has been assumed, that all who look for immortality at the coming of CHRIST agree with the conductors of the controversy on the state of the dead; and, second, that all who do not agree with them, on the state of the dead, believe that men attain immortality at death. How many times these falsehoods have been repeated, knowing them to be falsehoods, and made the basis of the most malignant assaults upon us, the day of judgment only can make known.*

Another feature in this "comedy of errors" is of a logical nature. It consists in assuming one thing, then proving another; and then putting the argument which proves that other thing to the credit of the thing assumed, e. g.: It is assumed that in certain disputed cases the word *soul* means "the whole man." It is then proved from the Bible, as if that also were disputed, that men have died. And then, on the strength of that proof, it is supposed to be settled that the soul can have no existence when death takes place. Or, it is assumed that those who believe in the soul's separate existence believe that men attain immortality at death. It is then proved from the Bible that there is no immortality for man but through Jesus and the resurrection. And then it is considered as settled that those who believe in the separate existence of the soul expect and teach, that men will become immortal without CHRIST, "the resurrection and the life." On this jumble of fallacies it has been asserted times without number, that we do not believe a dead man is dead. It has been asserted and insinuated repeatedly, that "the *Herald*, SOCRATES, Pagans, Papists," &c., "make this life," to be given by CHRIST, "to be innate in the soul."† Grant the devil his premises, and he will prove himself an angel of light, is a familiar proverb. The sophistry of the above logic is like that in the argument of the rummies, which consists of a similar quibble on words: "To be a temperate drinker a man must drink, i. e., drink spirit. Therefore every temperate man must drink spirit." So the rummies conduct the controversy. But there is a difference between a temperate spirit drinker, and a temperate man. True, a man cannot be a temperate spirit-drinker without drinking spirit, but he can be a temperate man, and drink nothing but pure water. There is a difference also between man, and the spirit, or soul of man.—And although it is true that there can be no immortality for man, soul, body, and spirit, but by Jesus and the resurrection, the spirit, or soul may exist when the man is dead—like "the spirits in prison," and "the souls of them that were slain," &c.—1 Pet. 3:19; Rev. 6:9.

In this sublime exhibition of logic to prove what there was no dispute about, we have felt no particular interest; because it proved just what we believed as fully as the party proving it. To have opposed them in this would have been too much like themselves—opposing merely for the sake of contention. And if our sense of justice and decency have sometimes been offended by the arrogance and insolence with which they repeated one or both of the above falsehoods about our position, our mirthfulness has ordinarily triumphed; so that instead of following these Don Quixotte heroes in every steeple-chase and war upon windmills, or men of straw, with a view of setting them right, (for such an attempt would be useless where you must find not only arguments, but brains, if not conscience too,) we have thought it best to let the sport go on, in "the spirit and manner" of those who made it. Having thus enjoyed the most triumphant success, which has been piously attributed to the special and "infallible" guidance of heaven, "duty" required a full flourish of trumpets over the slain and wounded. It is not merely true that a second death has been inflicted upon the vanquished; but it is literally true, at the lowest estimate, that

"Thrice they slew the slain."

Perhaps it is due to "Bro. Cook" to say, that he did not join these valiant till the strongholds, and towers they occupied, to storm the Babylonians and other aliens without, had been turned upon the opposers of "all truth" within.—To "Bro. C." also belongs the credit of introducing into the service a new species of artillery. It unites the advantages of the pivot gun and revolver. But its crowning excellence is, that the same ammunition can be used indefinitely—a very great saving of expense. So that he manages to keep up a perpetual fire, to sweep the horizon, and all without any cost for powder and shot after the first charge. It was first employed, so far as we recollect, in defending his position on the "infallible fulfilment" of certain prophecies in '44; but like those almanacs that are intended for a particular meridian, but will answer for any other latitude, it is equally well adapted to all questions embraced in his "experience." But unfortunately, like many other wonderful improvements of the age, it has one serious drawback.—It is not only a dead shot to all enemies, but, like the sportsman's gun in *Hudibras*, it is sure to

"Kick its owner over."

He thus fell into the ranks while the army was on its march, but soon assumed the championship, and now he appears to enjoy the undisputed honors of the position. And there are few men who could fill the

* See letter "to the Advent Herald," by J. B. Cook, in the "Advocate" of Oct. 21st, 1847.
† See article, "Living Soul," by J. B. C., in Ad. Har., April 29, '48.
‡ Letter of J. B. C., dated Shrewsbury, Feb. 8th, 1847.
§ How extensively J. B. C. has labored privately in trying to make out a case of persecution of him on our part, we do not know. We have read one letter of this character, sent to an Advent minister by him, with a request to have it read before the brethren.

* The "Advocate," of Dec. 5, '46, contains and answers (?) these "Questions," which, it will be seen, do not touch "the point at issue." 1. "Do the leading men among the Advent people believe that the saints sleep, from death till the resurrection, and the wicked are then to be destroyed, or come to an end?" 2. If so, is it generally believed by the people calling themselves Adventists? See also letters of J. B. Cook, "Advocate," Sept. 3, '47, and "Harbinger," Sept. 28, '47, "Advocate," Oct. 5, '48. Close of the letters: Tour of "J. Turner," "Harbinger" and "Advocate" generally.

* Cook's letter, "Advocate," Oct. 21, 1847.

Correspondence.

A Short Sermon.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."
—Heb. 11:13.

Christians are strangers and pilgrims, because they "love not the world." He cannot adopt the customs, spirit, and manners of the world, for his highest ambition is to obtain the "testimony that he pleases God." He cannot seek its unholy pleasures, for the joys of salvation satisfy him. All his springs of joy are in God. If he be poor, he is content to be so; for he is cheered by the riches and the nearness of the kingdom of God. He is so absorbed in the contemplation of coming glory, that his thoughts cannot be chained down to the perishing interest of time. If the whole race of the unregenerate were assembled before him, and he were to look over the vast concourse of human beings, he could not find one kindred spirit among them all. Though moving among dense masses of society, yet he would be in a state of solitude.—He feels "like one that treads alone."

A pilgrim is not content to acknowledge, in a general way, an overruling providence; but ascribes everything to the will of the great Being, for whose power nothing is too vast, for whose inspection nothing is too minute. Occasional glimpses of Deity through the obscuring veil cannot satisfy him,—he ever aspires to gaze full on His brightness, and to commune with him face to face. He occupies so high a seat on the mount of gospel hope, that he looks down on all the offices of state and the titled distinctions of earth, and hence recognizes no title to superiority but the favor of God. And what though he is unlearned in the works of statesmen, philosophers, and poets, he is deeply read in the oracles of God: he is rich in the science of heaven—one in which angels have a most profound interest.

See that poor disciple, a dweller in yon lone valley; he has none of the appliances of wealth, no splendid estate, no princely mansion, none of the luxuries of life; he aspires to no distinction; and the world, as it bustles by him, deems him a cipher in society. Not so does heaven regard him. His name may not be registered on the roll of earthly heroes, but it has a place in the book of life. Servants wait not at his elbow; yet legions of ministering angels have a charge over him. For him, the great events of earth transpire, empires rise, flourish, and decay. For his sake, the Almighty proclaimed his will by the pen of the evangelists, and the harp of prophecy. For him, the sun was darkened, the rocks were rent, and all nature shuddered at the sufferings of her expiring God. The Christian is ransomed by the sweat of no vulgar agony, he is purchased by the blood of no earthly sacrifice.

Follow the pilgrim to the place of his secret devotions. There he is all self-abasement, all penitence, all gratitude, all peace. There, he sees in vision the glories of the jubilee to come, hears the shouts of ransomed millions, and he is all ecstasy. There, death loses his terrors, and the world its charms; not because he has become a stoic—he has smiles and tears, and raptures and sorrows. But they are not for this world. At the Cross he learns to have no thought save one, and that the service of his Maker.

E. T.

Letter from Bro. T. Smith.

DEAR BRO.:—"Thus far the Lord has led me on," and I still find him to me "the chiefest among ten thousand, and the one altogether lovely."

I have preached the word three Sabbaths in the meeting-house in the northern part of this town, and leave this day for the south part, where I am to lecture this evening. I was this day called upon by one of the principal inhabitants of the north, requesting me to return and spend the winter with them and preach the word. They anticipated having a preacher of the Orthodox order; but he has written them that he cannot come. They are therefore destitute, and wish me to be with them. I almost fear to decline complying with the request, lest I should disobey God; for while I believe that He will direct the paths of those who acknowledge Him in all their ways, I have a conviction that this is an opening of the providence of God, to spread light in this place on the glorious appearing of the Son of God. I think, however, that I have no choice when and where to labor, only that I may please him, and be beneficial to my fellows, who, with me, must soon stand at the judgment-seat of Christ. O, to think that day so near, and see the world crying, "Peace and safety," and professed watchmen saying, "My Lord delayeth his coming," it surely arouses my whole being to lift up my voice like a trumpet, and cry aloud and spare not, that men may be apprized of their danger.

My reception thus far, among this people, has been better than I anticipated. Candor has been shown me while I have labored to present the interesting truths connected with our hope. Here is the place of my nativity—here I spent my youthful days—here I was married, and here, too, I embarked for that better world beyond, a "better world," where "all the ship's company will meet, who sailed with a Saviour below;" consequently, the people not only know my origin, but my course mostly thus far in life, and with none remains a doubt that pure motives have actuated me since my conversion to God, which has been more than twenty-eight years. The winter season will afford an opportunity of access to that class of men whose avocation in life leads them at others of the year to be absent, and for such poor fellows I feel a deep sympathy, and hope, should

I return, to persuade some to embark for the heavenly land of promise. In the course of this week I shall visit Orleans.

Truro (Mass.), Oct. 23d, 1848.

NOTE.—Since the above was written, Bro. S. has called upon us, and we are happy to learn that a wide and effectual door is open to him, and that he has concluded to devote himself to this new field of labor. May the Lord give him much success.—Ed.

Letter from Bro. J. P. Weethee.

DEAR BRO. HIMES:—As our labors in Philadelphia and Baltimore are closed, we send you a brief notice of them.

We commenced lecturing in Philadelphia on the Sabbath, the 15th inst., and delivered three discourses. On Thursday and Friday evenings following we lectured, and likewise on the succeeding Lord's day. No special pains having been taken to circulate the appointments, the audiences were quite moderate in size. Many of those who attended manifested a good degree of interest. Our subjects being somewhat new, others required more time for reflection, before they could form an enlightened opinion.

From my short stay among the brethren of Philadelphia, I am not able to judge very accurately of the state of the church. Their trials have been severe. Since 1844, from the time of the 7th month movement (after which some divisions occurred), they entered upon seasons of peculiar anxiety. Some were for abandoning the cause—others could not. Had it not been for the persevering, self-denying labors of Bro. Litch, the congregation would, long since, have been disbanded. In the darkest hours, Bro. L. stood unshaken; his labors have not been in vain. According to the most accurate information obtained while there, I am of the opinion, that the cause is on the increase. Let there be unity and love in their acts, and they will have the satisfaction of seeing much fruit maturing for the kingdom of God. As to the liberality of the church, I have no reason to complain. In pecuniary matters, they are somewhat restricted, not being able to command large amounts. Pecuniary burdens generally fall on persons in moderate circumstances. The rich do not always give in proportion to their income. Few seem to consider that the cause of God should be dearer than the grandeur of their families. They generally make Christianity a secondary object. The church in Philadelphia needs a pastor, one who can feel for their trials, and counsel them in their temptations. They are making efforts to obtain one, should Bro. Litch not return to them again.

Our lectures commenced in Baltimore on Friday evening, the 27th, and continued over the Sabbath. We were cordially received, and heard with attention. Owing, however, to some peculiar circumstances, our visit to that city was not as pleasant as it would otherwise have been.

During the absence of Bro. Mills, the congregation was visited by two suspicious characters—T. G. CLAYTON and G. J. ADAMS—the latter a broken-down, and *professedly* converted stage actor. Clayton did not succeed in his designs to draw the congregation from the Advent views, and soon left for Virginia. His character was too well known to have any lasting influence. Not so with Adams. His history was known to the brethren only as *he* chose to reveal it. As it happened, I had heard of him in Cincinnati some years since: he was then a Mormon, but had left Nauvoo on account of some disturbances. He pretended to expose the corruptions of some of their leaders, yet was in heart and doctrine a Mormon. He attempted to form a congregation in Cincinnati, but failed. Since that period, he has attempted to make his fortune on the stage. He says that he acted in Boston. Afterwards, he appeared as an actor in a theatre in Baltimore. Failing in his patronage, he finds himself involved in pecuniary responsibilities, and is put in prison. Coming out of that place, he appears as a champion against F. L. TOWNSEND, a female advocating infidelity. He obtains Saratoga Hall from the Advent people, in which to display his talent in this his last drama. His peculiar manner of address captivated some, while others were disgusted, and left him. Thus has he worked for some weeks. He has gained many friends, who have ministered to him liberally of their means. From all I can learn, I regard him as a disguised Mormon—a consummate hypocrite. He calls himself an "old fox," and such we judge him, as we found him attempting to rob a hen-roost. He has broken into the sheep-fold, with the intention of carrying off the lambs. It is my prayer that the "Chief Shepherd" may interpose, and thwart his destructive agency.

Bro. Mills has returned to Baltimore, and resumes his labors in the Advent congregation. I fear he will have many severe trials. He is an esteemed brother, very ardent in his manner of delivery. He was formerly a Methodist, but has been for some time a believer in the near Advent. Having seen much fanaticism in Vermont, he is prepared to counteract it wherever it appears.

I was there also introduced to Bro. W. Watkins, who was formerly a very acceptable minister among the colored brethren of the Methodist Episcopal church. He is a man of very amiable qualities, and is in possession of excellent spiritual qualifications.

Bro. J. B. Mitchell was present on the Sabbath, and united in the service. As a public servant of Christ, he is diffident and retired in his manners; yet, if called fully into the field, would be abundantly useful.

Remember, in your prayers, the brethren at Baltimore. They are under severe trials. To them who continue faithful to the end, crowns are promised.

Yours in the hope.

P. S. I notice in the "Advent Harbinger" a criti-

cism, made by its editor, on an expression I used in describing your qualifications. That article I handed directly to the printers, and you had no opportunity to see the manuscript until it was in print. I did not know that you pretended to *command* the Lord's people. When I wrote that article, such an idea never entered my mind. Bro. Marsh and Bywater took the same management at the Rochester tent-meeting that you did at Lowell. Had I used the same expression about Bro. Marsh, would he have understood me as calling him a *spiritual leader* of God's children, in the place of CHRIST? Bro. M. has read my pamphlet, and has an opportunity to know, that I allow no spiritual commander but Christ. When I change my sentiments on that point, he shall be informed of it, if alive. J. P. W.

Baltimore (Md.), Oct. 30th, 1848.

[It is singular how brethren will allow themselves to be imposed on by strangers. We supposed all knew how CLAYTON disgraced the cause here. ADAMS was formerly the Mormon preacher here. He preached Sundays, and performed on the stage during the week. He justified this by claiming to have been *converted* by listening to a play in a theatre!—His theatrical talent, two years since, calling forth the ridicule of Mr. ESTERBROOK, the editor of a Boston paper, ADAMS met him in Washington-street, and gave him a regular cowering. We think all now should understand his character.—Ed.]

Letter from Bro. Edwin Burnham.

BRO. HIMES:—Last evening I sat down and thought about the Advent cause; and as I thought, I wished to write; and so I now sit me down and write accordingly. Well, among other things of which I thought, I considered the enemies of the cause, who are many and strong. And as I surveyed the field of opposition, I came to the conclusion, that our enemies exist in six distinct classes, which are as follows:—

Class 1.—Those who take open and decided ground against us, in pulpit, press, and private circle. These are rather an honorable class, in that they profess to be just what they are. We know how to take them.

Class 2.—Those who are with us—*when it happens*, and with others—*when it happens*. Have you not read of John Bunyan's *Facing-both-ways*?

Class 3.—Those who are perfectly indifferent.—They are willing that Christ should come, and they are willing he should not. How wonderfully submissive! I read of such a class in the good book—the Lord said: "Because thou art neither cold nor hot, I will spue thee out of my mouth." Only hear—"I am willing that Christ should reign, and equally willing that the devil should!"

Class 4.—Those who profess to be with us in sentiment and sympathy, but who live so loosely, that they are a continual reproach to the cause. "Spots they are in your feasts of charity."

Class 5.—Those who advocate the cause, but with so much imprudence, rashness, and folly, that they drive all who have a mind to investigate away from them, and the cause too.

Class 6.—Those who profess to be Adventists, and under that cover preach everything else but the Advent.

We know it is truth that "Balaam saddled his ass, and went with the princes of Moab;" but that is not Advent doctrine. Let us have the question of *this* time!

Kittery (Me.), Oct. 30th, 1848.

Letter from Bro. J. Litch.

DEAR BRO. HIMES:—As I have once more arrived in the States, I seize a moment to write you a few lines in reference to the state of things in Canada West.

Our visit to Nelson was interesting to us, and I trust profitable to the people. In former days, there had been a great deal of interest on the Advent faith, and many had been converted to God through its influence. But in an unguarded hour the wolf came in, not sparing the flock, and the cause was nearly destroyed, so that not more than three or four usually met for worship. Before we left, however, we had the pleasure of witnessing a good congregation, who were deeply interested in the word; and seventeen joined together in church fellowship, and an arrangement was adopted to have stated circuit preaching and exhortation, with a subscription to sustain it. The brethren also commenced an effort to put up a small chapel for a place of worship. May the Lord bless and prosper them in their effort. The church are resolved not to receive again any person as a religious teacher among them, who does not come recommended from some responsible quarter. They find it important to know one another, and to know who their ministers are. And the same position must be generally taken before we can do anything. Anarchy has reigned in Canada West until it has well nigh destroyed all that was ever done. We know that the means of sustaining it are already in the church; but it is of little use unless we can adopt some measures to draw it out. You have your plan to get it out, which is by saying, if you will agree to give me two dollars a year, I will give you in return a weekly paper. No one disputes the justice of such a plan. You ask those who are able, and are the Lord's stewards, to pay for your paper in behalf of the poor, that they may read it, although not able to pay for it themselves. Why should not those who have the means do the same thing to send the gospel minister to the poor, and that money be on hand for such a purpose, whenever needed?

We also spent one night at Oakville, with Bro. John Forman, and had a meeting in his house. He

is with us, heart and soul, and will do what he can for the support of the cause. Bro. Trusdale, near Wellington-square, is heartily engaged in the cause.

We also held one meeting in Flamborough West, the residence of Bro. D. Campbell's father, where we found a few persons friendly to the doctrine.

Our next appointment was at J. Cornwell's meeting-house, a few miles from Galt, where, notwithstanding a severe storm, we met an interesting congregation, and had an excellent meeting. Bro. Burrows, who resides near the place, is deeply interested, and will endeavor to have that section brought into a circuit, and sustain regular preaching.

From there we went to Blenheim, the residence of Elder Wolverton, who is strong in the faith, but feeble in health. We also met Bro. Pierson at Elder Wolverton's, who has concluded to devote himself to the work of the ministry, and will move to Southold circuit, and travel it for the present. Our meeting was well attended, and I trust good was done.

We next visited Norwich, and preached in the Baptist meeting-house, which was kindly opened to us. We found a hospitable reception at the house of Bro. Wilcox, who, with his wife, love and look for the Nobleman's return.

We also spent one night in the neighborhood of Ingallsville, and held a meeting in a school-house.

From there we went to London, and spent one night in a neighborhood about five miles from the city, where a small church was established. They wish to have regular preaching, and will assist in its support. We called twice at Bro. Morrill's (the Mayor of London), whose letter you recently published. He was not in at either time, consequently, we did not see him. Bro. Thompson, also in London, is waiting for the coming King.

The strongest point in our tour is Southold, where, at different points, we held meetings from Saturday till Wednesday night, with excellent results. A church of twenty-five members was set in order, a house secured for the residence of the preacher, and measures taken to sustain him in his work.

The Wesleyan Methodists freely gave us the use of their chapel in Fingal for three days. An interesting prospect is opening before the church in that place.

The interest was started in all that region by Bro. D. F. Reed and D. Campbell, in 1843, and prospered till extraneous questions were introduced, and the ears of the community were cut off, and the way of truth was evil spoken of, and its way closed up. But a faithful and judicious minister will now find an open door. One thing is absolutely essential to success: and that is, a spirit of revival, and daily experimental and practical godliness, on the part of both preachers and people. Yours in hope.

Buffalo (N. Y.), Oct. 28th, 1848.

BRO. R. STINSON writes from Charlestown (Mass.), under date of Oct. 30th, 1848.

DEAR BRO. HIMES:—I have just closed a short tour in your State. I find it interesting to be again in the field, although I feel, at times, the influence of that state of depression under which I have labored for several months past.

I spent three weeks with the church at Newburyport. I should judge, from the harmony of sentiment that seems to prevail among them on all great practical subjects, the brotherly love that is manifested, the prompt faithfulness with which the order of God's house is maintained, and the cheerfulness with which they seem to contribute to the support of the cause, that Bro. Pearson possesses some rare pastoral gifts, and that he also finds valuable fellow-helpers among his people. To see a church moving in harmony and gospel order, in these days of confusion and strife, is refreshing. I rejoice that the loose state of things that has existed among us, which has borne so many bitter fruits, is beginning to be seen and remedied by so many of the brethren.

My stay in the other places that I visited was too short to enable me to learn the existing state of things among the brethren generally. One thing, however, was obvious, viz., that excited religious fancies and emotions are beginning to be far less valued and courted among Adventists than formerly. I hope we shall all learn equally to avoid heartless formality, which is the opposite extreme, and contend for a religious life, based on an abiding and heart-felt interest in God's cause, an interest that grows out of supreme love to God, and entire devotedness to his will.

BRO. R. HUTCHINSON writes from Stanstead (C. E.), under date of Oct. 24th, 1848.

BRO. HIMES:—The Advent cause is doing well in this place. The brethren are, I believe, united and strong in looking for the blessed hope. They cannot be blown away by the contrary winds of doctrine.

Mr. Borland's "Plain Address" has been made a great blessing to the Advent faith and people. His recent course of lectures has had the same gracious effect. I rejoice, that while I am laid aside, he has helped us so much. Perhaps I ought to receive this service as my pay for supplying Mr. Borland's pulpit, some years ago, when he was suffering from an affection of the throat,—for that was a part of the time for which I have as yet received no salary. I understand that some, through his labors, have had their eyes opened to see the weakness of the arguments in favor of a great time of peace before the Lord comes. He took the "Advent Herald" which contained my letter on his first discourse, into the pulpit, and got about as warm upon it, as when he took a number containing an article in which he supposed I had a hand, into the missionary meeting, and exclaimed, "Millerism is devilism, from old Miller down to Hutchinson" and Hutchinson has proved himself to be a knave, in claiming about three hundred dollars for a part of a year, during which he was tearing Methodism in pieces, when a Methodist preacher's salary is only thirty pounds a year!" His zeal is certainly praiseworthy; but whether he has

always used it in telling the truth, or not, is not my purpose now to say, but may settle that point at a future time, if the Lord will.

My throat, I think, is improving, though it is far from well. I begin to feel the cold weather of this northern region. I have about concluded to spend a part of the coming winter South, if the Lord should open the way. Yours in Jesus.

Bro. F. MARSH writes from Nimmon's Cross-roads (O.), under date of Oct. 19th, 1848.

DEAR BRO. HIMES:—During a few weeks past the Adventists have had some very profitable and precious meetings in this vicinity. Three families of us of like precious faith meet together often, and the Lord has greatly blessed us. The Spirit of the Lord is indeed and in truth with us, and we feel greatly encouraged to press onward to the end—to the glorious appearing of the Son of man. At one of our meetings, a few evenings since, one young female professed to be born of the Spirit. This was truly an evidence that God was with us. Now is the time that we want Bro. Weetee with us. I think he might be the means, in the hands of the Lord, of doing a great amount of good in this region. In my letter to you before this, I made an earnest request for him to return to Cincinnati through this place, but I have not yet heard from him. You may have noticed the request in the "Herald;" but I cannot tell how that is, as I have not received one since.

Extracts from Letters.

From Libertyville (Ill.), Aug. 25th, 1848.

DEAR BRO. HIMES:—I learn by the last "Herald" that I have received, that your health has so far improved, that you are able to preach a little; for which I feel to praise the Lord. I can also say, that I greatly rejoice that you have got back to Chardon-street Chapel. It would cheer my heart exceedingly could I be permitted to meet with you as in former days. It was in that house I first drank in the glorious truths of the Advent doctrine, which was sweet to my taste. O yes, and I have not lost it yet.—It has been in me like a well of water, but higher sometimes than at others. I feel that I identified myself with those who first preached and heard the Advent doctrine in Chardon-street Chapel; and I have never seen cause to depart from that faith. I feel to praise the Lord this day, that he has been with and kept in the faith those who were pioneers in the cause, and that their enemies have not been able to overcome them. O that the Lord may impart grace sufficient, that they may remain faithful to the end, and then receive a crown of life. I feel to sympathize with you in your sickness, and in that of your family.

MARY STRATTON.

[We are much pleased to hear from Sister S. She is still remembered by her friends in Chardon-st.]

From Lowell (Mass.), Nov. 2d, 1848.

BRO. HIMES:—I feel thankful for the tent meeting in this city, and the services you and others bestowed in favor of the Advent cause. I was highly delighted with the order of the meeting, and the arrangement of its affairs. It had a good effect, for it seemed to remove an immense amount of prejudice from the people. We have since then had very good and interesting meetings. Bro. Pearson, Stinson, and others, have been with us, and were very acceptable.

E. MARSH.

From Waterbury (Vt.), Nov. 1st, 1848.

DEAR BRO. HIMES:—The brethren in this place remain firm, and think of building a small house for worship this fall. We shall make some effort to sustain the "Herald," before we shall let it go down.

Yours with Christian charity, E. PARKER.

Obituary.

FELL asleep in Jesus, at Ballston Spa, N. Y., on Friday, Oct. 27th, 1848, CHARITY, wife of G. N. GALE, aged 44 years. A mournful duty it is of mine to record the death of our dear sister; by which event an affectionate husband is become a widower, and four children motherless. I arrived at Ballston the day after she died, and she was interred on the Sabbath following. Bro. J. Gardiner preached the funeral sermon, taking for his text Mal. 3:16, 17. In the evening the writer spoke in the District school-house. The congregations at both times were large and attentive; solemnity seemed the pervading feeling, and I remember not to have witnessed the slightest breach of decorum by a single adult person. I think the word took effect. Bro. Gale is sensibly affected by the death of his estimable wife. Her disease was consumption, and she had been failing for above a year. Her absence is deeply and keenly felt. May God be his support in his affliction. The writer can truly say, that no similar occasion ever affected him so much, save the death of his own companion. The arless countenances of the younger children—too young to realize their motherless situation—kindled reflections and feelings not easily spoken, but heart-melting to the subject of them. My acquaintance with the deceased was short, yet long enough to afford conviction of her possession of superior excellence and intelligence. My anticipation of another conversation with her was not gratified. I saw her indeed, but too late to hear her speak of the things concerning the kingdom of God—things which she loved to hear of, and to tell to others. I will add, that the impression on my mind respecting our departed sister's salvation, on the morning of the resurrection of the just, amounts to all but unquestioned assurance: if certainty were justifiable in any instance within my acquaintance during life, this would be the one.

Rest, lovely wife: rest, tender mother, rest! Thy work is over, and thy end is blest.

We saw thee gently laid deep in the ground:—
And then we thought of the glad trumpet's sound!
Ere long its blast shall rend thy grave; and then—
Oh, then, sweet sister, thou shalt rise again!—
Arise, and live, no more to die! O day,
Day of eternal glory, wing thy way!
We want to see thy brightness break; we long
To sing with her the new, triumphant song!
We want to greet her on the heavenly plain,
Where saints shall meet, and evermore remain:
There—where the Lamb the light is of the place:
There—where the King unveils his lovely face!
There—where no tears shall be—no death, no pain:
Where life, and love, and joy forever reign!

HENRY HEYES.

DIED, in New York, on Monday, Oct. 30th, of consumption, Bro. RICHARD R. HUNT, aged 60 years. Bro. H. had been ill a long time. He died happy and resigned, believing that he would have part in the first resurrection.

Miscellaneous.

PRaise TO THE Lamb.

Worthy, worthy, is the Lamb!
Worthy, worthy, is the Lamb!
Worthy, worthy, is the Lamb
That was slain!

CHORUS.

Glory! hallelujah!
Praise him! hallelujah!
Glory! hallelujah!
To the Lamb!

Stars of morning, shout for joy!
Sing redemption's mystery,
Holy! holy! holy! cry,
And praise the Lamb.
Glory! hallelujah! &c.

God is man in very deed,
Born to bruise the serpent's head;
Sing the woman's conquering Seed,
And praise the Lamb!
Glory! hallelujah! &c.

See, in sad Gethsemane,
See, on tragic Calvary,
Sinner, see his love to thee,
And praise the Lamb!
Glory! hallelujah! &c.

Ethiopia, stretch thy hands,
Come, ye tribes of distant lands,
Countless as the ocean's sands,
To praise the Lamb!
Glory! hallelujah! &c.

Saviour, let thy kingdom come!
Now the Man of Sin consume,—
Bring thy blest millennium,
Exalted Lamb!
Glory! hallelujah! &c.

Bend thy bow and whet thy sword,
Send thy spirit with thy word,
Now revive thy work, O Lord,
O redeeming Lamb!
Glory! hallelujah! &c.

In this place and at this hour,
Bare thine arm, exert thy power,
Show thyself the conqueror,
Thou reigning Lamb!
Glory! hallelujah! &c.

Strike the stoutest sinner through,
Force the cry, "What shall I do!"
Let him weep till born anew,
To praise the Lamb!
Glory! hallelujah! &c.

Fill, believing spirits fill,
Faith demands it as thy will,
All things new are possible,
It shall be done.
Glory! hallelujah! &c.

'T will come, 't will come, we feel the bliss,
Heaven's eternal kingdom this,
Peace, and joy, and righteousness;
Adore the Lamb!
Glory! hallelujah! &c.

Penitents, dry up your tears,
God hath heard believing prayers,
He forgives you when he hears;
Adore the Lamb!
Glory! hallelujah! &c.

Thus may've each moment feel,
Love him, serve him, praise him still,
Till on Zion's holy hill,
We sing the Lamb!
Glory! hallelujah! &c.

THE CHOLERA.

The Boston Advertiser copies the following extracts from a letter addressed to a friend, by Dr. C. T. JACKSON. It will be seen that he thinks New England will again escape; and the reasons he gives for this expectation will be read with peculiar interest at this time.

I do not believe that the Asiatic Cholera will prevail to any considerable extent in the New England States, for the geological character of the country appears to be opposed to it.

I believe I made reference to the influence of calcareous soils in the induction of cholera, in my letter to Dr. James Jackson, on the cholera in Vienna, which letters were published in the autumn of 1832, in the Boston Medical Magazine.

I here send you an extract from a lecture which I delivered in Boston on the 31st December, 1834, and have several times since repeated in this and several other places where I have lectured:—

"The progress of the Asiatic Cholera shows also that there is such a thing as *Medical Geology*, for the cities situated on limestone, or tertiary soils, have always suffered most severely from that scourge."

I have repeatedly advised, that on the occurrence of the cholera in this country, persons who might be fearful of that disease, would find a safe refuge in the primary regions of New England.

We have a right to infer, that since it never has visited the granite countries of Switzerland or Tyrol, in Europe, while it followed the calcareous districts around; and since it did not occur in the primary districts of Maine, New Hampshire, Vermont, or Massachusetts; while it did follow the calcareous formations through Canada, New York, Ohio, and along the Mississippi—that the calcareous soil or waters had much to do with the production of the disease.

We know that the bowels of any Eastern man who travels through the calcareous districts of the Western States, are much disturbed by the action of bicarbonate of lime, which is contained in the water, and hence we might naturally infer, that such a disturbing cause might render the constitution more liable to the cholera, which has its seat in the stomach and small intestines.

Take a map of the globe, and trace the course of the Asiatic cholera, and then examine into the geological character on its track, and you will find that it is calcareous, and that the principal "niduses" (if I may so call them) of the disease were on tertiary bottoms, where the springs and well waters are highly charged with salts of lime. Vienna and Paris are the two best known of the calcareous tertiary basins, and in those cities you well know the cholera committed its most fearful ravages.

It is to be hoped, that the introduction of the Cochituate water into Boston will prove salutary to the people in more ways than have been generally thought of. I would observe, that although Boston well water contains salts of lime in proportions, there are but few wells that contain much of the bicarbonate; and the muriate of lime and sulphate of lime do not cause the peculiar disturbances resulting from what are called calcareous waters.

POWER OF INSECTS.

We find in CHAMBERS' Journal an article on the "Importance of the Insignificant," which treats, among other things, of the destructive power of insects. The writer says:—

When countries have been shaved of their increase, when kings and councils have been perplexed, and whole nations have trembled at the sound of an insect's wing, we are justified in giving their deeds a record in this place, and on this occasion. Let him that can count the leaves of the thickest forest, despise, if he can, the powers of that legion of caterpillars of which Reaumur speaks as having brought a premature winter upon a dense wood in France which he visited. Every tree was overrun with them: and in a brief time, from the refreshing green of spring, the whole scene assumed the parched brown aspect of late autumn. Such was the alarm excited, that an act of government was called forth, decreeing that everybody should assist in the extermination of the insects. But they were not to be annihilated by "act of Parliament;" cold and rain killed them. The Hessian fly, supposed to have been carried by the far less formidable Hessian troops from Germany, committed for a length of time the most awful ravages in North America. At one period it was thought they would annihilate the culture of wheat altogether. They came in enormous numbers, thickening the very air, crossing lakes and rivers like a cloud. In a tumbler of beer, five hundred met with death by drowning! The privy council, we are told, met day by day to consult what measures could be adopted to destroy these ravagers. Expresses were despatched to France, Austria, Prussia, and America, for full information; and the minutes of council and necessary documents fill upwards of 200 pages. All this is about an insignificant fly!

The weevils, likewise, have an evil name for their destroying powers. Every voyager knows them, and has watched their manœuvres in his biscuits, or has been on the point of swallowing hundreds in his soup. A great brewer used to say, that he collected them out of his granaries by bushels; which cannot be wondered at, when we remember that a single pair will, in the course of one year, become surrounded with a family of six thousand. Our grapes are often cut down for us, and withered before their time, by the larvae of other insects. In the course of the last century they multiplied, so excessively in Sweden, that numbers of meadows became white and dry, as if scorched. The larvae of our childhood's friend, "Daddy long-legs," some years ago entirely destroyed hundreds of acres of the richest pasture-land, all becoming brown, dry, and dead. A piece of turf a square foot in size, when examined, contained the enormous number of two hundred and ten grubs!

After all, what are these to the locusts, that oppressive scourge with which Providence occasionally visits nations! To quote a single instance:—In Russia, in 1650, they came at three points in vast multitudes; they darkened the very air, covered the earth, and in some places their dead bodies formed a stratum four feet deep; the trees literally bent under them, and were of course stripped clean in a very little time. On one occasion they were said to be the indirect causes of the death of about a million of men and animals. Surely, here is a display of power which redeems insects from the stigma of insignificance!

PRAYER BETTER THAN LAW SUITS.

When Samuel Harris, of Virginia, began to preach, his soul was so absorbed in the work, that he neglected to attend to the duties of this life. Finding, upon a time, that it was absolutely necessary that he should provide more grain for his family than he had raised upon his own farm, he called upon a man who owed him a sum of money, and told him he would be glad to receive the money.

The man replied: "I have no money by me, and cannot oblige you."

Harris said: "I want the money to purchase wheat for my family; and as you have raised a good crop of wheat, I will take the article of you, instead of money, at a current price."

The man answered: "I have other uses for my wheat, and cannot let you have it."

"How then," said Harris, "do you intend to pay me?"

"I never intend to pay you until you sue me," replied the debtor, "and therefore you may begin your suit as soon as you please."

Mr. Harris left him, meditating: said he to himself, "What shall I do? Must I leave preaching, and attend to a vexatious law suit! Perhaps a thousand souls may perish in the meantime, for want of hearing of Jesus! No! I will not. Well, what will you do for yourself? Why, this will I do; I will sue him at the Court of Heaven." Having resolved what he would do, he turned aside into a wood, and on his knees laid the matter before the Lord. Mr. Harris felt such an evidence of Divine favor; he felt, to use his own expressive language, that Jesus would become bondsman for the man, and see that he was paid if he went on preaching. Mr. Harris arose from prayer, resolved to hold the man no longer a debtor, since Jesus had assumed the payment. He therefore wrote a receipt in full of all accounts against the man, and dating it in the words where he had prayed, signed it with his own name. Going the next day by the man's house, on his way to meeting, he gave the receipt to a servant, directing him to give it to his master. On his return from meeting, the man hailed him, and demanded what he meant by the receipt he had sent him in the morning.

Mr. Harris replied: "I mean just as I wrote."

"But you know, sir," answered the debtor, "I have never paid you."

"True," said Mr. Harris, "and I know you said that you never would unless I sued you. But, sir, I sued you at the Court of Heaven, and Jesus entered bail for you, and has agreed to pay me; I have therefore given you a discharge!"

"But I insist upon it," said the man, "matters shall not be left so."

"I am well satisfied," answered Harris, "Jesus will not fail me. I leave you to settle the account with him at another day. Farewell."

This operated so effectually on the man's conscience, that in a few days he discharged the debt.

TRUST IN GOD.

Be not over-anxious about your worldly concerns. Do your duty, and leave to God to provide for your wants. Suppose you that he who has made the whole world, and whose is all that is in it, will not supply the needful wants of his children! We are too apt to set our minds upon certain particular gratifications, and to persuade ourselves that those gratifications are necessary for us. Now, God knows what is necessary for us better than we do. It may be that we are desiring things which will be hurtful for us. Our only safe and right disposition, is one of true submission to his will. A wish for particular temporal gifts, may be very dangerous; and a prayer for them is always wrong—that is, an unqualified prayer. We may ask God to give us temporal blessing, if in accordance with his will, and perhaps may ask that he will give us such and such things, if in accordance with his will; but we should never ask for them without this qualification, for what assurance have we that we may not be asking for a curse? It is pleasant and good for us to feel that "our Father" is watching over all our concerns, and directing us in all the little and great things of life; and we may feel this, if we accustom ourselves to cast all our care upon him. If any one has a dear parent, does he not trust that parent in all matters in which the parent is wiser than himself? How much more implicit, then, should be our trust in God, who is our heavenly parent, and who is wiser than we, even as to those things which affect our personal wants and interests.

ANECDOTE OF JOHN LELAND.

At one period of the ministry of this good man, he was considerably annoyed by a Universalist minister, who endeavored in every possible way to draw him into controversy, but without effect. At length, as the worthy pastor was riding along, finding a crowd around the shop of the village blacksmith, he turned his horse in that direction, and saw the Universalist minister addressing his neighbors, boasting of the inability of Mr. Leland to hold an argument with him. Not a few questions were proposed to Mr. Leland on the subject, to which he returned mild and ready answers. At length the preacher of error asked, in a tone of triumph, why he had neglected to answer several notes addressed to him, challenging him to discussion of their differences. The worthy old minister, who had hitherto never touched the subject, now feeling that he must "answer a fool according to his folly," said, with great mildness: "Sir, when I was a lad, my father used to say to me: 'John, never kill a skunk; for even when dead, it will be a skunk still.'" The result was decisive; the Universalist was silent; and such was the tone thus given to public opinion, that the poor Universalist was compelled to leave the neighborhood.—Baptist Memorial.

Foreign News.

The British mail steamer *Hibernia*, Capt. N. SHANNON, arrived in this city on Friday, 3d inst., bringing seven days later intelligence from Europe.

The weather for the week in England had been unsettled. The harvest was harvested, and showed the potato crop good in Scotland, but largely short in Ireland; grain, however, was kept down by the large arrivals expected from the Baltic.

The cholera alarm was abating in England. In London 4 new cases on the 16th, 11 on the 17th.—In Birmingham, a decided case, John Cheetham, clerk, died. In Edinburgh, Leith, and Newhaven, 100 cases had occurred in all. In Hull 7 fatal cases. The government had resolved to do away with the quarantine regulations. Several cases of Asiatic cholera have been declared in Amsterdam, some of which have terminated fatally. At Königsberg, Prussia, the disease is raging fearfully, and up to the 10th, 720 persons have been attacked, of whom only 112 were cured.

The harvest in Holland is reckoned very good for wheat, rye, and summer barley; but the winter barley had been injured by the rains, and would return under an ordinary average.

The produce of the potato crop in Belgium has been enormous this year, notwithstanding the partial appearance of the disease, and is considered upwards of four-fold already, to what it was in 1845. It is hence judged that Belgium will be able to export potatoes largely this year.

A singular but painful accident lately happened to a gentleman named March, connected with the Russian Consulate at Liverpool. He was descending from the outside of an omnibus, when his finger ring caught by the hook of the side bar of the box seat as he was in the act of jumping off, and the sudden wrench that ensued tore off his little finger.

The remains of a Roman villa have been discovered in Wire-st., Colchester, extended several hundred yards, including a hypocaust, or bath floor, the interior still blackened with smoke, several tiles of various shapes, and part of a tomb. A portion of tessellated pavement was also found six feet below the surface in Lion walk.

Ireland.—The Attorney General would not decide upon the writ of error in Smith O'Brien's case till he returned from Clonmel to London. The impression is that he never will be executed. P. O'Donoghue was found guilty, and Meagher's trial began on the 15th. The Catholic priests in Dublin have passed resolves deprecating the proposed state provision for the Catholic clergy in Ireland, but implore the government for immediate relief to the poor.

In Dublin, on the 15th, a discovery of a plan for the escape of Mr. Charles Gavan Duffy from Newgate, was made by the authorities. There were found concealed in his room, and on his person, files, a glazier's diamond, a complete rope ladder, and other appliances. It is said that the information which enabled the government to frustrate the design was communicated by a supposed friend of his own.

France.—The system of agitation by banquets, which was the immediate instrument by which the revolution of February was brought about, has recommenced.

It is impossible to say at what period the National Assembly will adjourn previous to the consideration of the organic laws. Under all circumstances, the election of President of the Republic cannot take place until the 25th of November.

It is now said to be generally understood, that the princes of the house of Orleans renounce all pretensions to the throne of France, even if the monarchy should be re-established in favor of the Duke of Bordeaux. As yet Prince Louis Napoleon has decidedly the best chances for the Presidency. The Legitimists would vote for him from hatred to the Republic, and many of the Socialists would give him their vote in expectation that he would be induced to favor that party. The decree of banishment against the Bonaparte family has been abrogated.

Eight hundred colonists left Paris on the 15th for Algeria. They departed amidst the cheers of thousands. Two bodies of colonists are to leave each week.

Since the announcement of the late events at Vienna, orders have been given by the government to concentrate on the Rhenish frontier forces and munitions of war, to meet every eventuality. 100 tons weight of powder have been sent to Metz, and 13 tons to Strasburg.

The Parisian police have discovered and apprehended a band of robbers, whose leader kept a regular set of books, in which each thief was credited with the amount produced by the articles which he had stolen, and was debited with his receipts and his share of the joint expenses, while an engagement book contained a list of the theatres, churches, and other places which were to be visited on certain days by particular member of the gang.

Italy.—The *Corriere Mercantile*, of Genoa, of the 14th Oct. says:—"The news from Vienna has acted like a thunderbolt upon Radetsky and his army. The troops are aware of their awkward position, in not knowing to what power they now belong. The same paper adds, from Turin, that the last important news from Vienna has given an immense advantage of strength to the war party, and that the resumption of hostilities may be hourly expected.

The rumor is reported in Paris that Charles Albert does not intend to renew the armistice, but would recommence hostilities on the 22d.

Letters from Milan, of the 12th, mentions a conflict

which has taken place between the Hungarians and Croats in that city. 400 Hungarians had deserted from Milan, and were proceeding towards Switzerland. Gen. Oudinot had left Milan.

The journals of Genoa announce that letters had been received from Venice to the 10th, with intelligence that the blockade of that city had been raised. The Florence papers quote letters from the same city, which say that an insurrection had taken place, and that a republic had been proclaimed at Trieste. A report that a republic had been proclaimed at Trieste was prevalent at the Paris Bourse, but was not generally credited.

The Bologna Gazette states that passengers had arrived at Venice from Trieste, wearing tri-colored scarfs.

Austria.—We have received the Vienna papers of the 14th. No hostilities had then taken place; but as the Hungarians were within eight miles of the city, and the Diet had refused to accede to the demands of the Ban, we may shortly expect to hear of a battle.

The Emperor has retired to Olmutz, in Moravia. He carries with him an effective force, and from that point he will be able to rouse the countless thousands of Slavonians who are ready to carry on war against their German fellow subjects. A civil war, more frightful than ever recorded in history, seems upon the point of bursting forth.

The intelligence from Cracow is up to the 11th.—The city was in a great state of excitement, as it is now certain that a considerable number of Russian troops are assembling at Michaelowic, distant about a German mile.

Joseph Jellachich, at present the Field Marshal, and Ban of Croatia and Slavonia, was, in the month of March, only a simple Colonel of a frontier regiment, who had made himself beloved by the soldiery, because he had himself issued from the same rustic stock. His popularity increased as the quarrels of nationalities became more ardent; and when, in the month of March, the repeal of the Austro-Hungarian union frightened the Croats still more lest they should be abandoned without defence to the Magyars, Colonel Jellachich was immediately designated by the public voice as the chief of the national resistance. On this indication, in itself very democratic, the Cabinet of Vienna made him the governor of the country.

Prussia.—We have Berlin papers to the 16th.—Some disturbances had taken place there. Several persons had been shot by the burgher guard, who were called out.

The Danubian principalities.—On the 26th ult. the Turks entered Bucharest, and committed great excesses: 200 persons lost their lives. The Turks took possession of all parts of the town, and gave themselves up to the most dreadful excesses. The constitution has been abolished, and the laws re-established. In one word, the re-action is triumphant.

THE ADVENT HERALD.

BOSTON, NOVEMBER 11, 1848.

"THE HARVEST is plentiful, but the laborers are few." Never was there a time when this statement was more applicable to the Advent cause than at the present time. Some that were once in the work have turned away, some to their farms, some to their merchandise, some to wild and vain speculations, and some have turned aside after their lusts. Too few are left to meet the calls of Advent churches, that are struggling to maintain the best of causes; and fewer to supply the calls for lectures in new places.

We feel the deepest interest in the welfare of the congregations that have been raised up by the labors of Father MILLER and others,—also, for those who are isolated, and need help. We long to be in the field. If we had a hundred bodies, we would give them all to this cause. But we submit to God.

Yet the question continues to press upon us day and night, how shall the destitute be supplied with the Word of the Kingdom. We have just received a note from a devoted minister of the Gospel, which gives us some light and comfort on this subject. This brother writes as follows:—

Dear Bro. Himes:—I need not say that I value the "Herald" more highly than any other paper in the United States. I feel an increasing interest in the Advent cause. It is a religion that I have ever sought, one that meets the demand of my spiritual nature; corresponds with the primitive faith, harmonizes the Bible, and renders faith, and joy, and burning realities. I cannot doubt that it has the same relation to the popular religion of the age, that the Gospel of Christ had to the Jewish Religion; and similar to that of the Lutheran Reformation to the corruptions of the Papacy.

From the "Herald" I learn there are numerous calls for Advent preachers in different places, particularly that there are Advent Churches who need faithful pastors to break to them the bread of life. My mind has been a good deal exercised relative to my personal duty in this matter. Ought I to abandon my present charge and connect myself more closely with the Advent cause? Is a question which frequently presents itself to my mind, and which I feel myself scarcely able to answer. I do not feel at home where I am; for in my denomination in this place I find but few really kindred spirits. I am without property, and have a family, though not large,

dependent on me for support, and if my present church relations were changed, could I sustain it? Perhaps, however, this fear may originate from a defective faith in the superintending care of the great Head of the Church. I wish to be guided by the finger of Providence, and hence it is my prayer that I may be guided in the path of duty. Can you give me any advice on the subject?

We give the above as a specimen of the deep feelings of some in the ministry of the different denominations. And our prayer is, Lord increase the number. Give such watchmen no rest, till they shall launch out into the field. But we wish none to do so who have not counted the cost, or who do not intend to make the Advent cause the great and distinctive work of their lives.

We will be glad to correspond with any in this state of mind, and inform them of the plans and prospects of the field of labor, before they make their purposes public. We shall revert to this subject again.

To SUBSCRIBERS.—In a few days we shall feel compelled to forward bills to all who are in arrears for the *Herald*. If all will immediately communicate with us, enclosing their indebtedness, or informing us of their inability, it will save us the trouble of sending their bills, and them the expense of postage on the same. At the end of this volume we shall be compelled, owing to our extensive free list, to erase the names of subscribers, who do not previously communicate their inability, who are indebted for \$3, or upwards. We hope we shall hear from all immediately, so as to save us the labor of sending their bills.

Reader, do you know how your account with us is? If you are indebted, will you not write immediately, as above, and enable us to square our books? By so doing you will have the pleasure and satisfaction of having done your duty, of making the paper read your own, and of greatly obliging us. We pause for a reply.

Bro. BONHAM will preach in Chardon-street Chapel Lord's-day, the 12th. Bro. B. has recently returned from England, where he has been laboring in the cause for the last eighteen or twenty months. The friends in England speak in approving terms of Bro. B.'s efforts while there, and express much regret at his leaving them. We have known Bro. BONHAM for some time, and take this occasion to commend him to our friends, both as a faithful and a promising minister of the gospel. Letters for him, may be directed to this office.

PROVIDENCE, R. I.—New Place of Worship.—The Advent society have fitted up a neat and commodious place at the junction of Broad and High-streets, where they expect to worship permanently.

We spent the last Sunday with them, in company with Bro. BONHAM. We are happy to say, that the society in Providence, under the labors of Bro. O. R. FASSETT, is prospering. New and encouraging prospects are before them.

The Advent meetings in Portsmouth, N. H., are held in the Union Chapel, corner of Fleet and Court streets, nearly opposite the Court House.

BUSINESS NOTES.

E. Parker, Wm. P. was the only W. P. we had at that place. There is a W. P. and a W. P. to which of these should the credit of Wm. P. be transferred? Wm. Pratt, \$5 on acct.—have none of Mr. Wetche's book. C. W. No. 1.—We have sent to P. Y. since you wrote, and there all. Have sent Bro. L. B. book—have none of the other. Joshua Adams—Will be paid where his paper is left in the city, that we may credit \$1—paid in for the paper. G. Cutting—Your books were sent by Cheney & Co.'s Express the 7th ult.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact. C. S. BARNES, of Saco, Me., stops his paper owing 2 50. ANDREWS & BROS. of New Brunswick, N. J., refuses to take his paper from the Post Office, the over. The P. M. of Erie, Pa., informs us that the paper sent to W. H. RICHMOND is not taken from the Office, he owes 2 25. J. RAYMOND, of Seneca Falls, N. Y., has his paper discontinued by the P. M., owing 1 00. Total delinquents since Jan. 1st, 1848. 91 29

TO SEND THE "HERALD" TO THE POOR.

John P. Farrar, 1 00
Mrs. Hunt, 1 00
Mrs. L. V. Dickson, 2 50

MISSION AND TRACT DISTRIBUTION FUND.

A Friend, 1 00
A. K. Warner, 10 00

CONFERENCES.

A Conference will commence on the 17th of Nov. at Merchants' Centre, N. H., and continue over the Sabbath. Elders Plummer, E. Burham, Shaw, and others, are expected. (On behalf of the brethren.) C. W. FERRIS.
The Lord willing, a conference will be held in Whitefield, N. H., on conference on Thursday, Nov. 23d, and continue over the Sabbath. Bro. Edwin Burham will be present. G. W. Burham and others are also expected. (On behalf of the brethren.) J. M. GOW.

A protracted meeting will commence at East Charleston Village, Vt., Friday, Dec. 1st, and continue over the Sabbath. Bro. Pratt of South Troy, will attend. Bro. Geers, and the brethren in the vicinity, are invited. Bro. Pratt will hold a meeting the Monday following at Gloucester, Mass.; Saturday evening the Monday of the Bay Weymouth evening; at Merrill's Hill the remainder of the week. Bro. Blake is requested to give appointments where he thinks best. I expect to accompany Bro. Pratt, and to continue in the field of labor.

E. SCHUBERT, JR.

APPOINTMENTS.

BRO. LITCH'S APPOINTMENTS IN NEW YORK AND CANADA.
Wednesday, the 14th.—Conference at Bro. Samuel Clapp's, near Belleville, to continue two days.
Friday, the 17th.—Bro. Brownson's, near Nepes.
Saturday, the 18th.—Conference to commence at Bro. Jacob Fowler's, near Kingston.
Thursday, the 20th.—Rochester, N. Y.
Will Bro. Johnson, of Andover, meet us at Bro. Fowler's? Bro. D. Campbell will be with me through the route.

Will the brethren in and around the places of meeting, please in treat themselves to circulate the appointments, and invite the people to attend? We have subjects of deep interest to present; and our object is the salvation of souls. Let all be constant in prayer and strong in faith, and the God of all grace and consolation shall be with us.
If time continue, I will preach at the following places:—Windham, Ct. (at Bro. A. Robinson's), Sabbath, the 12th; at the Factory in Ashford, Ct., Sabbath, the 19th; at Wales, Mass., the 20th, 21st & 22d; at Three Rivers, the 23d, 24th & 25th; at Granby, the 26th, 27th & 28th; at Ashfield, the 29th, 30th & 1st; at Hawley, the 31st & 1st; at Cheshire, the 2nd, and continue as long as shall be thought best. Will Bro. Thayer and Rice make the necessary arrangements?
R. V. LYON.

I will preach at South China Nov. 16, at 11 o'clock and evening.
I. R. GATES.
Bro. A. Hale may be expected at Dover, N. H., Nov. 12th; and at Portland Nov. 19th.

The Lord willing, I will preach at Richmond, Vt., Nov. 16th and 17th, evening; at Montgomery the 19th, and Johnson the 22d and 23d.
S. N. GRACE.

Bro. Edwin Burham will preach in Portland (in the Brackett-street ward room) the second Sabbath in November, the 14th.

The Lord willing, Bro. H. Stinson will preach in Portland (in the Brackett-street ward room) the 3d and 14th Sabbaths in Nov.

If the Lord will, I will be at New Durham Ridge the 2d Sabbath in Nov. W. BURNHAM.
Providence permitting, I will preach in Springfield, Mass., on Sunday, Nov. 12th, and in Worcester the 13th. Should the above interfere with other appointments, I will preach in places in the vicinity. In each place I visit, I will address the youth, if the brethren provide opportunity. Until Nov. 18th, my O. address will be Worcester, Mass. H. LIVES.

BRO. E. CROWELL'S P. O. address will hereafter be Portsmouth, N. H., instead of Rowdham, Me.

Dr. HITCHCOCK, 127 Court-street, has the reputation of being the best Dentist in our city.

Hudson's Panorama of the Ohio and Mississippi Rivers, at Avery Hall, in this city, is richly worth a visit from our country visitors.

We acknowledge the receipt of a number of bottles of Dr. Wysock's *Antacid and House-keeping*. We thank the Doctor for the present, and for the interest he bears in our welfare. We have taken several bottles of his medicine, and have received benefit. Others of our friends have taken it and have been benefited. Its principal office is 45 Broadway, corner of Lippincott-street, N. Y. Address Dr. D. Wysock. He has sent a few bottles to this office. Price, \$1 per bottle; \$5 for six bottles.

BOOKS FOR SALE AT THIS OFFICE.

SECOND ADVENT LIBRARY (in 5 vols.)—Price, \$5 per set.
SECOND ADVENT LIBRARY (New Series)—Each vol. at 4 cts.; 51 1-2 cts. per doz.; \$2 50 per hundred.
NO. IV.—"GLORIFICATION." By the same.
NO. V.—WM. MILLER'S APOLOGY AND DEFENCE.
We are out of tracts Nos. 1, 2, and 3.

"A STATEMENT OF FACTS on the Universal Spread and Expected Triumph of Roman Catholicism." 12 cts.; \$10 per hundred.
"PROTESTANTISM: its Hope of the World's Conversion Falacious." 75 pp. Price 10 cts.; \$8 per hundred.

"THE HIBLE A SUFFICIENT CREED." By Charles Beecher. Price, 4 cts.

"GENIAL HARP (with music).—Price, 30 cts. ADVENT HYMNS without music, 4 cts. ADDITION TO THE SUPPLEMENT TO THE HARP (50 pp.), 10 cts.; \$1 per doz.

"ADVENT SHIELD AND REVIEW" (Nos. I, II, III.)—Price, 37 1-2 cts. single; \$1 1-2 for the three bound together.

QUESTIONS ON THE BOOK OF DANIEL (for the use of Bible-classes and Sunday Schools). Price, 12 1-2 cts.

"THE ADVENT HERALD," and the "MIDNIGHT CRY." We can supply most of the back volumes of these papers.

THE RESTITUTION, Christ's Kingdom on Earth; the Return of Israel, together with their Political Emancipation, the Jewish Image and Worship; also, the Fall of Babylon, and the Israelitish Dispensation. By J. Litch. 121 pp. Price, bound, 37 1-2 cts.; stitched, to be sent by mail, 38 cts.; 1 discount by the quantity.

TRACTS ON PROPHECY.
No. 1.—"Looking Forward." No. 2.—"Present Dispensation—Its Course." 3.—"Present Dispensation—Its End." 4.—"What is the Fall of the Theosophical Church about Its Second Coming?" 5.—"The Great Tribulation." 6.—"The Coming of the Son of Man." 7.—"What shall be the Sign of His Coming?" 8.—"The New Heavens and the New Earth." 9.—"Christ our King." 10.—"Rejoice, He Cometh with Clouds." 15 cts. per set; \$1 for eight sets.

DIAGRAMS OF THE VISIONS OF DANIEL AND JOHN.
On paper (in three parts), without mounting, \$4; on cloth in one piece, without cover, \$5. On paper (in three parts), mounted with rollers and cloth backs, \$5. These Diagrams cannot be sent by mail, but may be by express.

"ANALYSIS OF GEOGRAPHY: for the Use of Schools, Academies, &c." By Sylvester Bliss. 62 1-2 cts.; \$5 per dozen.

BLISS'S OUTLINE MAPS. \$9 a set. On thick paper, printed, \$8. PROMISES CONCERNING THE SECOND ADVENT.—11 texts, with income remarks, and an appropriate verse of poetry on each. 48 pp. Price 5 1-4 cts.

WM. MILLER'S DREAM, with Poetic Additions. 22 pp. Price 10 cts.

TIME OF THE SECOND ADVENT.—What do the Adventists Preach now on the Time? Price, 4 cts. per set.

BIRKS' Four Prophetic Emphases.—\$2. ELLIOTT'S work, 4 vols. (copy, \$15. LIFE OF WILHELM (a few copies—5 cts. each. HARRIS' Emphases—75 cts.

"MY SAVIOUR: or Devotional Meditations in Prose and Verse, on the Names and Titles of the Lord Jesus Christ." By the Rev. John Gort, M.A., Rector of Crookenden, Somerset. Eng. 1 r. 10 cts.

CRUDEN'S CONCORDANCE. Price, \$1 50 bound in sheep; 82 in boards.

LITHOGRAPH OF WM. MILLER. An excellent lithograph likeness, from a daguerreotype. 1 r. 10 cts.

TWO HUNDRED STORIES FOR CHILDREN. Compiled by T. M. Freble. Price, 37 1-2 cts.

"GOSPEL CHART," and "DISPENSATIONAL CHART."—Price, 37 1-2 cts. each.

AGENTS FOR HERALD, &c.

ALBANY, N. Y.—Geo. Needham. NEW YORK CITY.—Wm. Tracy, 222 Broadway-street.
BUFFALO, N. Y.—H. Turner. ST. LOUIS—J. H. Benson.
CINCINNATI, O.—John Kish. PHILADELPHIA, Pa.—J. Litch.
DENVER, Col.—S. F. Forster, Jr. CHESTER-STREET.
EDMONTON, Me.—Thos. Smith. PORTLAND, Me.—Peter Johnson.
HARTFORD, Ct.—Aaron Chapin. 24 India-street.
JACKSON, Miss.—J. L. Knowles. PROVIDENCE, R. I.—G. R. Gidd.
LOW HAMPDEN, N. Y.—L. Kimball. ROCHESTER, N. Y.—J. N. Busby.
MALONE, N. Y.—H. Buckley. RICHMOND, Va.—J. M. Davis.
MILWAUKEE, Wis.—J. H. Johnson. TORONTO, C. W.—D. Campbell.
MORRISVILLE, Pa.—John E. Lutz. WATERLOO, Shroford, C. E.—R. Hinchinson.
NEW BEDFORD, Ms.—H. V. Davis. WASHINGTON, D. C.—D. F. Wetherlee.

Receipts for the Week ending Nov. 8.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the reader will see how far he is in arrears, or how far in arrears.

Wm. Moore, 291—50 cts.—Lynan Lawrence (if new sub.), 417; B. Morris, 424; H. Smith, 424; Josiah Rogers, 417; N. Starns, 417; D. R. Smith, 417; H. Smith, 417; J. H. Robinson, 389; A. Carr, 417; J. Johnson, 422; J. Church, 423; R. Shyler, 421; J. Young, 417; 417—each \$1.—J. Buckingham, 398; E. A. Byrnes, 278; J. Hooper, 417—each \$1.—J. L. Knowles, 417—Rev. E. A. Weston, 424; D. Burrows, 417; T. Wilcox, 423; C. Hough, 424; A. Weston, 424; D. Burrows, 417; S. D. 206; P. S. Warner, 423; J. Smith, 424; H. Hether, 424; M. Knowlton, 423; L. R. Moore, 423; L. Curtis, 424—each \$1.—H. Turner, 424; W. Kellogg, 424; H. Dickinson, 424; D. C. Turner, 424; T. E. Putney, 424—each \$5.

ADVENT



Luke 9:28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. II.

BOSTON, SATURDAY, NOVEMBER 18, 1846.

No. 16. WHOLE No. 394.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON.

BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies.
\$10 for Thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

All's Right.

O, never despair at the troubles of life;
All's right!
In the midst of anxiety,
All's right!
The cheerful philosophy never was wrong
That ever puts this on the tip of my tongue,
And makes it my glory, my strength, and my song,
All's right!
The Pilot beside us is steering us still;
All's right!
The Champion above us is guarding from ill:
All's right!
Let others who know neither Father nor Friend
Go trembling and doubting in fear to the end;
For me, on this motto I gladly depend—
All's right! M. F. Tupper.

The Work of the Messiah.

BY RIDLEY H. MERSCHLASS,
PASTOR OF A CHURCH OF CONVERTED JEWS IN LONDON, ENG.

(Continued from our last.)

THE history of the world may be designated, a record of man's endeavor to do the work of the Messiah; of his strivings to make the moral and physical condition of man again "very good." These endeavors are by no means to be regarded as in themselves sinful; but in all instances, save those in which they have tended to diffuse some knowledge of the Messiah and His work, they have proved utterly abortive. The discoveries of recent travellers all tend to prove, that many countries now sunk in moral and physical degradation, once excelled in the arts, and possessed a high state of civilization. But all these social advantages have passed away, and are as though they had never been. Never has there been any permanent and progressive amelioration of man's condition, except where there has been some knowledge of Christ and His glorious work of redemption. Even when it does not effect the submission of the entire man to his Redeemer, where it does not "bring into captivity every thought to the obedience of Christ" (2 Cor. 10: 5), it yet elevates the mind, raises the standard of virtue, and puts morality on its true foundation. It produces a Europe, instead of an Asia.

I think the past history of the world should have moderated the tone of those philosophers and moralists who dilate on the innate dignity and goodness of human nature. I do not deny that it possesses some traces of its original greatness; and in some few favored individuals these traits shine forth in a manner that commands our admiration. But these rare specimens do not show us what man is; they only give some faint intimations of what he was intended to be. If human nature were such as a certain school of philosophy would represent it, the history of mankind would have been very different. For what is the whole history of the human race, but a chronicle of failures and apostasies? The antediluvian dispensation ended in a measure of wickedness that brought the flood. The early inhabitants of the re-peopled earth were soon found in united rebellion against God; their social fabric was destroyed; and they were scattered hither and thither, to construct the frame-work of society anew. Of all the great nations of antiquity that have successively risen, flourished, decayed, and fallen, what was the moral character? We can only describe them in the words of the inspired historian, when speaking of nations yet more ancient, and say, they "were wicked and sinners before the Lord exceedingly." Gen. 13:13. Could we be brought into personal contact with some of these men, around whom classical associations have thrown

a halo of glory, how should we shrink from them as monsters of iniquity!

Society has a constant tendency to retrograde, whenever the efforts for its progress are either relaxed, or interrupted by outward causes. It is not like the fertile soil, which, after a period of neglect, needs only to have its luxuriant weeds removed, and its redundant foliage pruned, in order to be again as productive as ever; it partakes more of the nature of the bleak and barren moor, which, having been, by art and diligence, forced into reluctant cultivation, returns, after a few years of neglect, to its original desolation; and requires the whole process again to be gone through, before it can attain to any degree of fruitfulness. The refinement of manners, superinduced on society that has enjoyed a long period of civilization, is perhaps a more superficial thing than its possessors imagine, or would willingly admit. I have heard of several instances of individuals of polished manners, and, as they probably flattered themselves while in this country, refined minds, who on emigrating to a new and unsettled country, have at once, and without effort, thrown off all the decencies of civilized life, and become degraded, morally and physically, almost to the level of the wretched aborigines. These are, doubtless, extreme cases; but they indicate the natural tendency of fallen humanity; which shows itself when the wholesome restraints of society are removed.

Those who look for the "restitution of all things" (Acts 3:21) at the second coming of the Messiah, the Lord Jesus Christ, and who look for no permanent amelioration of the state of the world till then, are sometimes upbraided as taking gloomy and hopeless views of the present condition of things, and of the effects of efforts for the spread of the gospel. Now I can honestly declare, that if I looked to human efforts to bring about the millennium, I should be in utter despair about it. When I contemplate the small progress that even the outward knowledge of Christianity has made, and the much smaller progress of Christianity in its vital power; when I see the powers of the world crushing the gospel, and the monster Popery desolating the fairest and most successful of modern missions; when I see the spirit of liberty so often in base alliance with irreligion and infidelity; when I find some of the noblest minds of the day, those who give the tone to the opinions of men of thought and talent, doting about the excellence and perfection of human nature; when I behold the world, which is opposed to God, so active and able, and the church, on the contrary, so divided and so feeble, I see not a single ray of hope that the conversion of the world, as it is called, will ere long be effected by missionary operations. Blessed, indeed, are these operations; they save souls; they call out the members of that glorious company who form the "Bride, the Lamb's wife;" but if I trusted to them for the covering of the whole earth with the knowledge of the Lord, I should regard the "glory of the latter days" as at an almost hopeless distance. I look for no gradual amelioration of the world's condition; the Scripture tells us to look for "wars, and rumors of wars;" for "famines, and pestilences, and earthquakes in divers places;" for "men's hearts failing them for fear, and for looking after those things that are coming upon the earth;" and THEN, at that time, not when the world is all converted, we shall "see the Son of Man coming in a cloud with power and great glory;" (Luke 21:26, 27; Matt. 24:7;) to take unto Himself His great power and reign. And, therefore, when we "see these things begin to come to pass" we "look up, and lift up our heads," knowing that our "redemption draweth nigh" (Luke 21:28); that

our Messiah will return to complete His work; that having at His first coming made "reconciliation for iniquity," He will at His second coming "bring in everlasting righteousness" Dan. 9:24) which shall "cover the earth as the waters cover the sea." O, glorious period! Who could believe it near at hand, and be unduly occupied with concerns of this present evil age? Who can regard the varied misery of the groaning earth, without "looking for, and hastening unto, the coming of the day of God" (2 Pet. 3:12), without fervently praying, "Come quickly, Lord Jesus?"

The patriarchal dispensation possesses many interesting features well worthy of study; but my limits forbid me to dwell on it. The union of the kingly and priestly office in the head of the family, reminds the student of prophecy of that time, when the Head of the church shall be a "priest upon his throne." Zech. 6:13. The history of Job shows us that these family priests were well instructed in the doctrine of the coming Deliverer, as well as in that of the atonement. Not only did this pious patriarch offer that typical and commemorative sacrifice, the shedding of blood, without which there is no remission of sin, but he "knew that his Redeemer lived, and that He shall stand at the latter day upon the earth," when he, Job, in his flesh, or resurrection-body, shall see Him. And what may we suppose Job expected this Redeemer to do? Not only to take away sin by the sacrifice of himself, but also to deliver the earth from the consequences of sin, from violence and oppression—from the Sabaeans and the Chaldeans, and the great enemy who made these lawless hordes his instruments.

I believe many of my Jewish brethren do not sufficiently consider that the first dispensation was not limited, but universal; not Jewish, but common to all mankind. If there are but few of them who now sincerely believe that "the world was created on account of the Torah," (law,) there are certainly many who entirely forget that there was a time when there was neither Jew nor Gentile, and that men, nevertheless, "called on the name of the Lord," and offered sacrifices to Him. Great and glorious, indeed, were the privileges of the Jewish people; but their separation was only a part of the Divine purpose—a means to an end; not an end in itself. From our knowledge of the tendencies of fallen humanity, we can understand how, in a few generations, the true religion became corrupted; how the traditions of truth were mixed up with fables, until at length the false superceded the true. Though the true religion was not entirely lost, yet in the days of Terah, the father of Abraham, idolatry seems to have prevailed. Joshua 24:2. God therefore saw fit to select a portion of the human race to be depositories of the truth, and to be witnesses for it to the rest of the nations. "Ye are my witnesses," was the frequent declaration of God to the Jews. Their election was not for the purpose of limiting the knowledge and the grace of God, but for its better diffusion. This the church of old was taught by the Holy Spirit to express—"God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." Psa. 67:1, 2. Some may say—If this was the purpose of the Jewish election, why did it fail in accomplishing this purpose? This is but one form of the great question which Divine revelation alone can solve. The prophet foretold that the Messiah was to be the "Prince of Peace;" that "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice" (Isa. 9:6, 7);

and the heavenly messengers declared "peace on earth," as one of the fruits of his advent. But our Lord declares, that he "came not to send peace on earth, but a sword; to set a man at variance against his father, and the daughter against her mother" (Matt. 10:34, 35); and we find the truth of His words unto this day. How are we to reconcile these things? In this way: that the creature has further lessons to learn of his own helplessness, and of the exceeding sinfulness of sin; and therefore neither the Jewish church nor the Christian church has yet succeeded in making the way of God known upon earth, nor His saving health among all nations.

We have no details given us of the first appearance of the Lord to Abraham, when he said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." From the corroborative testimony of Stephen, (Acts 7:2,) it appears this revelation was given in Ur of the Chaldees, before he dwelt in Haran. After the death of his father Terah, the same intimation was repeated; and his departure from Haran was a departure from his family and kindred, who appear to have settled in Haran as their adopted country. It is interesting to observe the slow and gradual manner in which God communicated his purposes to Abraham. He first appeared to him in Ur of the Chaldees; this produced no other outward result than a removal to Haran. This is supposed to have taken place when Abraham was about sixty years of age. Fifteen years afterwards, he departed from Haran to Canaan, and, for many years, lived the wandering life of the nomadic Arabs of the present day. How many thoughts of the future must have passed through the mind of the holy patriarch, as he wandered over the extensive plains that afforded pasturage to his numerous flocks! Doubtless, he himself practised the pious custom he afterwards taught his son Isaac; and when "he went out to meditate in the field, at the eventide," and surveyed the innumerable stars shining in the unclouded brilliancy of an Eastern sky, the childless old man would ponder the words of the Lord—"So shall thy seed be." The inspired apostle tells us, that "he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform." Rom. 4:20, 21.

The covenant made with Abraham is one of those passages of Scripture that are erroneously viewed by a large portion both of Jews and Christians. The former see nothing relating to the Messiah in it; while the latter see nothing but the promised Messiah, and the temporary possession of Canaan by the Israelites, from the time of Joshua till their dispersion.* To the Jews I would say, it is utterly absurd to suppose that any blessing in which "all the families of the earth" were to partake, could be accomplished irrespectively of the Messiah, the Deliverer from the curse that now hangs over man and his habitation. To the Christians I would say, The Israelites did not hold Canaan during the period referred to by Abraham's covenant, but by a conditional covenant entered into with themselves, in which their continuance in the land was contingent on their obedience. The covenant made with Abraham, on the contrary, was free and unconditional—"Unto thee will I give it." This is expressly stated by the Holy Spirit through the Apostle Paul—"The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none

* We see in it a promise of inheritance to Abraham, and all his pious seed, in the resurrection state.—Ed. Her.

effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Gal. 3:17, 18. It is altogether to confound things that differ, to maintain that the precarious tenure by which the children of Israel held Canaan—from the time they first occupied it until their expulsion, when the Lord would no longer endure their repeated breaches of His covenant—is identical with the everlasting possession of the inheritance so repeatedly promised to Abraham.—(To be continued.)

Christ's Many Crowns.

BY REV. JOHN CUMMING, D. D.

(Concluded from our last.)

"On his head were many crowns."—REV. 19:12.

Was the world, then, originally created good, and beautiful, and happy? and did it plunge of itself into sin and misery? and if so, has God left it to the issues of its first aberration, and are we a forsaken family? If this be so, the position of the Christian is surely a more rational one than that of the sceptic, for we hold and believe in the interposition of a Saviour.—The sceptic leaves all to welter in their ruins. Nor will it fare better if we put the crown on the head of atheism; for if all be chance, why are disease and death so uniform in their action? If all be accident, surely there would occur amid the tumbling centuries some exceptions to the prevailing law, and years of immortality would turn up in the evolution of events.

The existence of sin all admit; its entrance, and its nature, and its removal, Christianity alone consistently explains. It tells us man was created under law: this was the evidence of his creatureship. He broke that law, and now reaps its penalties by nature. Perhaps you say, Might not a benevolent being have passed no law at all in Eden? This is impossible. Law is only the expression of the duty, allegiance, and love, man owes to God; and expressed or unexpressed, it exists. But might he not have made a law without penalties? A law without power in the ruler to enforce it is unworthy of the name, as it possesses nothing of the majesty of law. But are there not laws, and penalties, I ask, following on the violation of them, in our own experience? If I open an artery, will not death follow? If I leap from a precipice, shall I not be killed?—Does any one argue that it would have been better if all men had been allowed to violate these and analogous laws, and yet not suffer the penalties? We can only reply, We accept the wisdom of God as greater than all the wisdom of men: and we feel that no objection can be urged against Him who wears the crown in the Bible, which does not lie with tenfold force against every view of providence that is not based in the Bible.

We see bad men frequently live long and grow rich. Does this seem to indicate that the Lord wears the crown beneath which this takes place? The same spectacle perplexed David many hundred years ago. He received the solution of it in the sanctuary, where we too must seek it. This world is not the scene of retribution. A day is appointed in which God will judge the world in righteousness.

This long-suffering patience which follows the providences of God, is the irresistible proof that He has not pleasure in the death of the sinner, that He does not condemn till conversion is hopeless; and thus the tree spared may be a more instructive lesson to the universe than the tree cut down.

But we sometimes see good men full of promise, and fitted for careers of increasing usefulness, cut off in their dawning or meridian course. Is this compatible with the fact of that good and benevolent government of things to which the text refers? What seems to us a reason for such men to be spared on earth, may be the strongest for their being removed. Their very worth and force of character may be their fitness for a more elevated sphere. They did their work sooner than others, because more largely gifted than others. They were wanted in heaven. Our loss is their promotion. God will thus teach us how he can carry out his great designs in the world, with or without instrumentality, as to him may seem expedient.

Do we not find, remarks another, genius, and intellectual and moral excellence, frequently wasting in obscurity, and thereby prevented from irradiating and blessing mankind? This does apparently happen, but it may be our ignorance that conceals from us the reason of the fact. The ends of Infinite Wisdom are not always visible to us. Great and precious fruits may grow for the use of future generations, on trees all but hidden from us. The sower may be unknown, and the fields he waters and tends

unvisited by us; but other days may reveal benefits and blessings for which whole nations may be thankful.

Such occurrences in providence are also in harmony with cases in creation, as is beautifully indicated by the poet Gray.

Full many a gem of purest ray serene

The dark unfathomed caves of ocean bear;

Full many a flower is born to blush unseen,

And waste its sweetness on the desert air.

It is also objected to the equity or benevolence of this administration, that a very small part only of the human family knows the Gospel at all. Why is the Gospel, if it be so great a blessing, not extended to the end of the earth? The fact is true, but the fault may be in us, not in God. Our apathy, our want of energy and sympathy as Christians, may be the reason why the Gospel is restricted to the few, and kept from the many. There may be ulterior ends likewise in an arrangement which is not peculiar to divine truth. Numbers of the human family are still unacquainted with the best blessings of civilization, and social refinement, and scientific discoveries. If the limited spread of Christianity be an objection to the divine government of Christ, the limited range of other blessings must be no less an objection to the government of a supreme governor at all.

But the true reason lies not in the purposes of God, but in the apathy of his people. Men are not universally Christians, just because Christians are not universally missionary in their spirit, and character, and sacrifices.

It is one remarkable proof of the sovereignty of Christ in providence, and well worthy of notice here, that each new discovery in science serves to show more palpably the truth and divine origin of Christianity. Sciences which were once quoted against the claims of the Gospel, are now appealed to as its hand-maids. Astronomy was once pronounced to be the foe of the Bible. It is now felt to be one of its most impressive commentaries. The nebulous matter which, according to a recent speculation, was the raw material of new worlds into which it shaped itself without the aid of a creator, has been discovered, by Lord Ross's telescope, to be clusters of worlds; the evidences not only of a creative power, but of a controlling hand.—There is not a speck in the sky, nor a ray from a distant star, nor a field of vision laid bare by the telescope in the depths of immensity, that does not cast new light on the sovereignty and crown of Him who is Lord of all; and Newton, and Herschel, and their ablest disciples, are ready to attest it so.

Geology was once described as a mine of disproof of the historic accuracy of Genesis, and thereby of the divine accuracy of the Bible.—Christ's control was over it, and his wisdom in the hearts of its students; and as it grew in accuracy, it grew in the force and fulness of its testimony to Christian truth. The eye of the sceptic may now read in rocks and fossils, and ruptured strata, the registry of the day on which God said, "Let there be light, and there was light." The evidences, too, are there, of the windows of heaven having been opened, and the fountains of the great deep having been broken up; and thus the best and ablest of the students of geology worship at the footstool, and are ready to place or recognize the crown on His head on which already are many crowns.

Chronology has also had its turn as a forced opponent to the Gospel. Infidel minds, whose hatred to Christianity outran their respect for themselves, professed to have discovered histories of men before Adam.

In one of the Pyramids of Egypt there was found an astronomical chart, called the Zodiac of Dendara, which described the position of the heavenly bodies thousands of years before the creation. Folios of evidence were insufficient to persuade these sceptics that Christianity was true; but an accidental, dateless, anonymous chart was held by them abundantly conclusive against the truth of Christianity. Great, however, was their disappointment, when it was ascertained, and could not be concealed, that this chart was a toy—a thing done for amusement, and incapable of any grave use, except in the hands of men who regarded anything as good which promised to aid them in their unholy enterprise.

Physiology, too, has been arrayed against Him who wears many crowns. The difference of races, and the diversity of colors, were referred to as evidence that the European and African were not sprung from the first pair. This has been long ago disposed of, and the maturest science has been demonstrated to be in harmony with the word of God. These consecrations of all facts and phenomena to a holy purpose; these successive seizures of so many weapons of aggression, and the transformation of them

all into elements of defence, and means of new lustre to the claims of the Gospel—this worsting of scepticism on the fields it selects for its assaults, are all proof of the providential government of Him who wears on His head this and many other crowns. All the past is luminous with Christ's crown, and the future shall be yet more so. A decree goes forth from Cæsar Augustus, that the whole land should be taxed. Each family goes to its own city, and Joseph and Mary to theirs, and a prophecy is thus fulfilled. "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel." Cæsar thought only of taxes: an unseen but directing hand made unconscious Cæsar to fulfil prophecy. The crown was not on Cæsar's head, but on Christ's. A highly educated Pharisee goes on a journey to Damascus, full of hatred to the name and people of Christ: a voice from him who wears the crown pierces his heart, and the bitter Pharisee is transformed into the faithful preacher of the cross. Domitian gratified his vengeance by banishing John to Patmos; and Christ glorifies his own name by making that exile a chosen instrument of imperishable good to all generations. Cæsar's prisoner is made Christ's prophet, and the wrath of man is diverted to add new force to the cause of God, and kings guided to promote the very ends for the extinction of which they combined their crowns. Luther is sent to a convent to do penance, and he finds the Bible. Printing was invented to do man's work, and fulfils the purposes of God. America was discovered to add to man's empire, and it becomes more and more a province of Christ's. Steam was used on man's mission; it is already out on God's errands. Thus infinite wisdom, love, and power, combined in Christ, wears this crown, and wields this sceptre, and makes all work together for good to the people of God, and toward the spread and permanency of the principles of the glorious Gospel.

Christ also wears the crown of Grace and Glory, as well as that of creation and providence. He is "Prince of life," "King of kings," "Lord of glory," the true Melchizedec—David and Solomon in one. Such he was acknowledged to be in the cradle and on the cross, and such he justly assumed to be at every period of his suffering life. His words were king's words. Royalty was heard in his language, and embodied in his life.

This kingdom, the kingdom of grace, is a spiritual one—its laws, its sceptre, its weapons, and its warfare, are all spiritual. It is "not meat nor drink, but righteousness and peace and joy in the Holy Ghost"—it is not an anti-thesis to any temporal government, but to spiritual corruption.

Its subjects are regenerated men, and these only. The baptised, as such, are members of the visible, but not therefore members of the spiritual, Church. In one sense, all creatures are under his sway, and those who will not give Him glory as an offering, must surrender it as a reluctant sacrifice; but the subjects of this spiritual kingdom are willing subjects—their hearts throb with loyalty and love to their King. The ambassadors and ministers in the midst of it are purely spiritual men; they have no sovereign power; they may no more assume Christ's crown than may kings and statesmen, —their office is pastoral, not royal—they are to feed, not to lord it over Christ's heritage. The tendency in the eighteenth century was to transfer Christ's crown to the state.

As King of Grace, Christ reclaims the aliens and strangers, and slaves of sin and Satan to himself; he subdues a people to his glorious purpose—he makes them willing in the day of his power—attracting by his cross, inclining by his love, and compelling by his Spirit.

He rules them by his word. It supercedes all the traditions and commandments of men. Our directory, as the subjects of Christ, is not the opinion of the wisest, nor the tradition of the oldest, or the voice of the most, or the judgment of the best; it is the word of God alone. What it enjoins, is duty; what it forbids, is sin: it is our Magna Charta. As wearing the crown of this kingdom, the Lord Jesus furnishes his Church with ministers, and appoints the ordinances requisite for the Church's progress. He has said, "Go into all the world, and preach the Gospel to every creature;" and, in the strength of this commission, the glorious Gospel has been proclaimed from year to year, and from country to country.—"This do in remembrance of me," is our sacramental warrant till he shall come. On the baptismal font, on the communion table, is the impress of royal authority. We meet together,

we pray together: we communicate, in obedience to Christ the King. No voice in purely spiritual things has force but his. It is as a King also he sends down his Holy Spirit.—The gift of the Spirit is the gift of the throne. The Spirit is his only vicar on earth.

It is under his crown that his kingdom makes way. The stone cut out with out hands shall fill the earth. "In those days the God of heaven shall set up a kingdom which shall break in pieces and consume all other kingdoms, and stand forever." All things are contributing towards this great result; a thousand Baptists prepare the way for his advent, and nations rush into revolutions, and kings alarmed abdicate their thrones, and mobs rise in volcanic force against lawful powers, unconsciously to make way for his coming, and to lay down the rails along which the chariot of his glory shall move more rapidly to its goal. All progress in the past of pure apostolical religion, is the result of the royal influence of the Prince of life. A King must be with the Church as truly as a Priest in the Church. His crown is as essential to the maintenance and expansion of truth, as his cross was and is to the salvation of souls. "Jesus died," is the life of the Church. "Jesus reigns," is her strength and her hope. Our footing is on his sacrifice; our hope is on his crown. The creation of life comes from the one, the continuance of life flows evermore from the other; we must accept of both, in order to accept in all his offices the glorious Lord who carried the one, and wears the other.

Christ, as thus crowned, defends us. Sin has a footing within us; Satan rages without; the world, an encompassing atmosphere, penetrates all the recesses of the heart; and these hostile forces are in action night and day, and had we not a defender in Christ mightier than all that can be against us, we should perish from the earth. He tells us from his throne, "I give unto them eternal life, and none shall be able to pluck them out of my hand." Against the kingdom, crown, and sovereignty of Christ every corrupt system of Christianity has ceaselessly warred.

The Gnostic heresy, under the guise of rigid self-denial and frenzied superiority to the senses, introduced deadly poison into the visible Church. The lofty speculations of the Platonists undermined the faith and puffed up the intellects of many; and artfully combining both with other carnal and Satanic elements, the Papacy set itself up, really a kingdom, against the kingdom of Christ, though ostensibly its full and logical development. What skill is displayed in that wonderful structure! what grasp of thought! what cunning recognition of Christ as king, yet practical dethronement of him! How truly is Judas out Judased in the Pope! How thoroughly combined the cunning of Satan and the carnality of man! It retains every doctrine of the Gospel only to subvert it; it keeps the name only to cover its hostility to the cause of Christ. "God is love;" and under this glorious banner it has built inquisitions, evangelized with the sword, and deluged the earth with blood. "God is light;" and under the beams of this it has hallowed ignorance as the mother of devotion. "My kingdom is not of this world;" and with these words sounding in their ears, she has built up an ecclesiastical despotism—a pyramid of power and grandeur,—a throne of pride, on which she sits as a queen, and says, "I shall see no sorrow."

So many and so ceaseless forces have conspired against the kingdom of Christ, that we are constrained to infer, that the existence of a Church on earth is the result of the sovereignty of Christ. The spiritual Church survives, a spark on the sea, a flower amid the frosts, an exotic in an alien soil. Had it been human, it had perished long ago. Its existence is its eloquent ascription. "Thou art the King of Glory, O Christ."

From the experience of the past, as well as from the promises of Scripture, we gather the assurance of the safety of the people of God.

Their paladium is not the shadow of a throne, their shield is neither their own riches, nor the state's endowments. Their shield is Christ on his throne, their girdle is the Everlasting Arms, their glory their Redeemer's crown. Dynasties change, and empires ebb, and races die, and kings oppose, and enslave, and protect the visible Church; but Christians live, and love, and flourish.

The prosperity of the Church is not what the world calls so—numbers, wealth, extension—but increase of spirituality and love, new and noble victories ever sure, greater sacrifices for Christ's sake, yet more fearless recognition of his name and assertion of his truth. The

Church of God is often most prosperous when she has least in her coffers, fewest in her temples, and nothing but hostility in the world.

We are sure of the ultimate triumph of the Church of Christ, just because on his head are many crowns. Greater is He that is for us than all that can be against us; the prediction of its success are as sure as if already turned to performances. All forces shall aid his cause, all tongues shall praise him, every hill top and every hidden valley shall shine in the lustre of his crown. To achieve this, the ministers of Christ need not call in the militia of Cæsar, a bishop need not assume the command of a battalion of infantry, nor a cardinal charge at the head of a company of dragoons. Christ repudiates as auxiliaries alike the bribe of the treasury, the bayonet of the army, and the craft and subtlety of the world. "Not by might, nor by power, but by my Spirit, saith the Lord." Are you subjects of Christ? Are you believers in him? Are you Christ's? Is he yours?

The Employment of Angels.

Even while we see you not, O ye blessed spirits, we know what ye do. He that hath made you hath told us your task. As there are many millions of you, attending the all-glorious throne of your Creator, and singing perpetual hallelujahs to him in the highest heavens; so innumerable multitudes of you are employed in governing and ordering the world, in guarding the elect, and in executing the commands which ye receive from the Almighty. What variety is there here of your assistance! One while ye lead us in our way, as ye did Israel; another while ye instruct us, as ye did Daniel; one while ye fight for us, as ye did for Joshua; another while ye purvey for us, as for Elijah; one while ye fit us for our holy vocation, as ye did Isaiah; another while ye dispose of the opportunities of our calling for good, as ye did of Philip's to the eunuch; one while ye did foretell our danger, as to Lot, to Joseph, and to Mary; another while ye relieve our affliction, as ye did Hagar's; one while ye oppose evil projects against us, as to Balaam; while ye will be striven with for a blessing, as with Jacob; one while to resist our offensive courses, as to Moses; another while ye encourage us in our devotions, as ye did Paul, and Silas, and Cornelius; one while ye deliver us from danger, as Peter; another while ye preserve us from danger and death, as the three children; one while ye are ready to restrain our presumption, as the cherub before the gates of Paradise; another while to excite our courage, as to Elijah, and Theodosius; one while to refresh us as in our sufferings, as to the apostles; another while to prevent our sufferings, as to Jacob in the pursuit of Esau, to the sages in pursuit of Herod; one while ye cure our bodies, as at the pool of Bethesda, another while ye carry up our souls to glory, as ye did Lazarus.—It were endless to instance all the gracious offices which ye perform.

Certainly there are many thousand events in which common eyes see nothing but nature, which yet are effected by the ministrations of angels. When Abraham sent his servant to procure a wife for his son from amongst his own relations, the messenger saw nothing but men like himself; but Abraham saw an angel beforehand contriving the work. God, saith he shall send his angel before thee, that thou mayest take a wife from thence. Gen. 24: 7. When the Israelites forcibly expelled the Canaanites, the Amorites, and the other branded nations, nothing appeared but their own arms; but the Lord of hosts could say: "I will send mine angel before thee, by whom I shall drive from thence." Balaam saw his ass starting disorderly in the path, he that had formerly seen visions, now sees nothing but a wall and a way; but in the meantime his ass, who for the present had more of the prophet than his master, could see an angel and sword. Sodomites went groping in the street for Lot's door and missed it; they thought of nothing but some dizziness of brain that disappointed them; but we know that it was an angel that struck them with blindness. Nothing appeared when the Egyptians' first-born were struck dead in one night; the astrologers would perhaps say they were planet-struck; but we know it was done by an angel. Nothing was seen at the pool of Bethesda but agitated water, when the sudden cures were wrought, which perhaps might be attributed to some planetary influence; but we know that an angel descended and made the water thus sanative. Gehazi saw his master strangely preserved from the Aramite troops, but had not his eyes been

opened by the prophet's prayers, he had not seen whence the aid came.

It is the same in many instances of our life. Have we been raised up from deadly sickness, when all natural helps have given us up?—God's angels have been our secret physicians. Have we had instinctive intimations of the death of some friend, which no human intelligence has bidden us to suspect? Who but our angels have wrought it? Have we been preserved from mortal dangers which we could not possibly tell how to evade? Our invisible guardians have done it. Whence is it that little children are preserved from so many perils during their infancy,—fire, water, falls, suffocation,—but by the agency of angels? Where we find a probability in the second causes of nature, we are apt to confine our hearts from looking higher; yet even there many times, are unseen hands. Had we seen the house fall on the head of Job's children, we should perhaps have attributed it to the natural force of a vehement blast; now we know it was the work of a spirit. Had we seen those thousands of Israel falling dead of the plague, we should have complained of some infection in the air; but David saw an angel of God acting in that mortality. Human reason is apt to be injuriously saucy, in ascribing an ordinary course of natural cause, to what the God of nature does by supernatural agents.

When we observe things manifestly deviating from the road of nature, and working above the power of secondary causes, to what can we ascribe them but to the causes that are supernatural? Murders are often discovered in a way that cannot be accounted for. And if a man by some strong instinct be warned to change his lodging, which he constantly held for some years before, and finds his wonted sleeping place crushed that night by some unexpected fall; or if another, without any physical observation, shall receive and give intelligence many days before, what hour shall be his last, to what cause can we attribute these but to our attending angels? And since I am convinced that their unseen hands are in many occurrences of my life, I have learned to yield them too much, rather than too little, in the ordering of all my concerns. O ye blessed spirits, many things I know ye do for which I discern not until after they are done; and many things ye may do, which I know not. I bless my God and yours, as the author of all ye do; I bless you, as the means of all that is done by you for me.—Bishop Hall.

Take Heed.

"Let him that thinketh he standeth take heed, lest he fall."

Who is it that thinketh he standeth? It is that professor who is quick to detect the short comings, the faults and foibles of others. He that condemns his neighbor, persuades himself that he is not guilty of the like offence himself. He imagines that he stands on higher ground than those he condemns, otherwise his mouth would be shut.

He thinketh he standeth; but the text intimates that he is in great danger. The pitfall and the precipice are very near at hand. When the Pilgrim (Christian) first espied Hopeful, he called out, and asked him to stop till he came up. Hopeful replied, that his business required haste, and he could not comply with his request. This induced Christian to hasten his speed, not for the purpose of overtaking him, but to show his brother that he could outwalk him very easily, if he chose. The result was that Christian, after he had passed by him, in the midst of his exultation, stumbled, and fell, and there he lay, unable to rise, until his brother came to help him up.

Who is it that thinketh he standeth? It is that professor who lives by feeling—who is over-zealous, and denounces those who are not so noisy as himself—who gives an undue prominence to some particular Christian grace or duty, and pronounces upon the piety of others, according to their performance of them. If it be in prayer, he that prays most is the best Christian. If it be exhortation, he that exhorts most, gives the best evidence of a Christian character. If it is conversation with sinners upon the subject of religion, he who spends most of his time in that department, and he alone, gives the most satisfactory evidence of piety. Is it charity, he that gives most to benevolent objects, makes his calling and election the surest; and he who has nothing to give is set down as one who will knock a long time at heaven's gate before it will be opened. These all magnify some particular trait, imagining that they possess that in a high degree. Let such take heed lest they fall.

Who is he that thinketh he standeth? It is that professor who is so bent upon correcting the mal-practices of his brother that he loses sight of his own.

He hastily reports his brother to the church as a Sabbath-breaker, because he saw him crossing his field on that day, while he himself lives in the daily neglect of family prayer.

He reproaches another as destitute of feeling for the oppressed, because he was not present at the last concert, while he, himself, enacts the slave-master in his own family. He thinks that each brother and sister ought to be disciplined for non-attendance at the last communion, though he does not know the reason why they were absent, while he himself neglects the stated meetings of the church.

He makes much ado because this and that professor does not rule well his own household, nor train up his children in the way in which they should go, while he himself indulges in obscenity, and foolish talking and jesting in his own family.

He is first to have church censure passed upon a brother who was seen at a party, or a musical concert, while he himself sits down in the grog-shops, and disputes with inebriates over their cups. Let such take heed lest they fall.

Who is he that thinketh he standeth? It is that man who makes a hobby of some particular doctrine, and rides like Jehu over all the rest.

It makes but little difference whether his favorite doctrine is true or false; for, though it may be true when he first mounts it, yet he pushes it on into such regions of extravagance and fanaticism, that it is as bad or worse than error, before he has done with it. The legal maxim might well be applied to him: "The greater libel." Perhaps the doctrine is faith—the prayer of faith. And then all the other doctrines which go to make up the great system, are second or third, or nothing to that.

He very soon begins to denounce the prayers of his brethren as nothing but solemn mockery. If their prayers are not answered "right off," and in the very thing which they pray for, it is because they are destitute of faith. "Only believe," he says, "and ye shall have whatsoever ye ask."

There is the Scripture for it. And they who doubt it, doubt God's word, and cannot be accounted as Christians. It is his privilege to pray the blessing "right down," and those who dare to question his exposition of certain passages of Scripture, are set down as reprobates. Perhaps the doctrine is sanctification—immediate, entire, no waiting for death to put his finishing stroke to the work, or heaven to throw its impenetrable shield around; and then, those who cannot think they are or shall be perfectly sanctified in this life, he denounces as stumbling-blocks. He may esteem them as otherwise orthodox in all respects; but so is Satan.

Perhaps his hobby is the doctrine of election, and it does not take him long to drive it into "fate—fixed fate,"—and then he remains only to cry down his brethren who cannot follow him to such an extremity. The doctrine of election, accompanied with his distortions, is his meat and his drink, his test and his great measuring line wherewith he measures his brethren. Of this and that brother, and this and that minister, who had been generally esteemed as sound in the faith, he says, with a grave shake of the head, "They are not quite up." Such as these, let them take heed lest they fall.

Who is he that thinketh he standeth? It is that professor who strains at a gnat in the life and conversations of others, and swallows a camel in his own.

It is that magnifying glass, altogether unkind of the beam in his own eye. It is that self-righteous Pharisee, who thanks God in the temple, and in other places, that he is not as other men are. It is that man who hopes all will be well; yet, nevertheless, doth not consider his ways. Let all such take heed lest they fall.—Pittsburgh Chris. Adv.

Give up all for Christ.

When our Saviour was on earth he was accosted by a young man, who asked him, "Good Master! what shall I do to inherit eternal life?" He was young. He was amiable.—He was a ruler of the people—but still his uneasy conscience told him that all was not well with him. The blessed Jesus turned to the amiable man, and said—"One thing thou lackest; sell all that thou hast and come and follow me, and thou shalt have treasure in heaven."

The young man was not prepared for this. He wished to save his soul. But when he lifted up his eyes, and looked out upon the rich possessions that lay stretched before him, and

then thought of the unseen treasures of which he had only the promise, and which were to be reached through a life of trial and privation, he hesitated. "Do I love this Jesus or my possessions most?" we may imagine, him to have reasoned with himself, "Can I give them all up for Christ?" He hesitated. The allurements of the world were too strong for him.—He turned and went away sorrowful. And when in the awful day of final retribution, the rejected Saviour shall spurn such as he was from his presence forever, we fear that the young ruler will "go away sorrowful" once more.

In the town of S—, I knew a man many years ago, who was eminent for his financial abilities, but remarkable also for his greediness for gain. He was an usurer and a miser. He has amassed nearly all his immense fortune by taking advantage of the necessities of his neighbors. During the progress of a powerful revival in the town where he resided, Mr. M— was brought to penitence, and prayed before his family; and the whole town were amazed, when it ran from mouth to mouth that the aged usurer had been seen in an enquiry-meeting.

The pastor of the church pointed out to him his besetting sin, and told him that unless he could give up the unjust and illegal practices of which he had been guilty, he would grieve away the Spirit, and destroy his soul.

Within a few days he was waited on by a neighbor, who urged him to engage in a pecuniary speculation, which would bring him in large but unlawful gains. His wife pleaded with him to refuse the temptation. He hesitated, like the young ruler. But the allurements were too strong. The transaction was agreed to—and the Spirit of God immediately left him! That very night he refused to pray, and relapsed immediately into the most shocking profanity and contempt for holy things.—The aged scoffer still lingers, ripening, we fear, for an awful perdition.

A lawyer in I— was brought under deep conviction of sin. He was in great mental distress, and urged to embrace the Saviour at once. An election was approaching, in which he was to be a prominent candidate. When his pious friends conversed with him, he answered, "I know that I have a more important election to secure than that for which I am a candidate, to secure the salvation of my soul." He was warned that he was grieving the Holy Spirit, but he remained resolute. The canvass ended. He was defeated; and under the influence of shame and remorse, he plunged into intoxication, and became a wretched sot!

If these sad incidents should meet the eye of any inquirer who is hesitating between Christ and the world—between the Saviour of sinners and sensual pleasure or avarice, or ambition, let me solemnly exhort them to hesitate no longer. Give up all for Christ. Cry unto God for strength to make the surrender, and withstand the temptation, lest a fate as disastrous as those we have been reviewing be yours.—Pres. Treas.

Glorious Destiny of Believers.

Following them in thought beyond the bounds of earth and time, and far along the ages of their immortal state, we behold them tracing with an angel's pen the characters of truth stamped on every part of the great volume of the universe; and while eternity pours in its light from every quarter, we behold them rising higher and higher in the knowledge of God, as well as advancing from one degree of grace to another, and from glory to glory. For the sake of illustration, let us suppose that one of the patriarchs of the infant world, after having received a revealed account of the recent birth of time, and the creation of the heavens and earth, and after having obtained all the knowledge within the reach of the wisest and best of men of his generation—let us then suppose that he had then been made immortal here below, in the full possession of all his powers, and had been carried forward from one generation to another, down to the present, and had gathered from each all that man could gather, respecting the works and the ways of the Most High, and were now in possession of the whole, with what admiration should we behold him—and how like an angel's flight would seem to us his future course amid seems continually multiplying and brightening into the glories of the millennium, and onward to the consummation of all sublunary things. But how soon do we lose sight of this man's exaltation, when we look at that of the man who has lived as long, or a thousand times as long, in that world which is in the highest sense full of the knowledge of

the Lord, as the waters cover the sea,—and where that knowledge is increased continually by the many bright and burning spirits, that fly to and fro through the universe,—and where Divine Wisdom lifeth up her voice in the streets of gold, and crieth at the opening of the pearly gates, and in the chief place of concourse for saints and angels before the throne of heaven,—and where there is no need of the sun or the moon, for the Lord God and the Lamb are the light and glory forever. When we look at a mountain whose summit is among the clouds, we feel within us an expanding and elevating emotion; but how would this feeling be strengthened were we to behold it continually growing wider and rising higher. And it is a glorious sight to behold an intelligent being rescued from the dominion and the condemnation of sin, and from the ruins of a burning world, and set down on the shores of immortality; but how is the glory increased, when we behold him moving forward in an endless course of improvement—growing wiser and holier and happier—his crown ever brightening, and his voice and his harp sounding sweeter and louder in the high praise of eternity.—Rev. C. Wilcox.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 19, 1948.

Extracts on Prayer.

FROM REV. E. DICKERSTETH.

(Continued from the Herald of Nov. 4.)

VIII. ON FAMILY WORSHIP.

There are some very important means of grace, and outward observances, which are plainly implied in the word of God, for the performance of which we have few, if any, positive, plain, and expressive precepts. We are left to gather them from the examples of holy men, and from various incidental circumstances: such, in some degree, is the duty of public, and such more plainly is the duty of family worship.

Consider the example of Abraham, the father of the faithful, and the friend of God.—His family piety is that for which he is blessed by Jehovah himself: "I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Abraham is here commended for instructing his children and his household in the most important of all duties, "the way of the Lord," the great doctrines of religion, and "justice and judgment," its great duties. And observe, "he will command" them; that is, he will use that just authority which God gives the father and head of a family in the religious instruction of his children.—Abraham also prayed with, as well as instructed, his family. Wherever he fixed his tent, there he built an altar to the Lord. This we read he did in the plain of Moriah. And when "he removed to a mountain on the east of Bethel, there he builded an altar, and called upon the name of the Lord." Gen. 12:7, 8. Now we may say to those who neglect family worship, that as all real Christians are "Abraham's seed," (Gal. 3:29,) "If ye were Abraham's children, ye would do the works of Abraham."—John 8:39. Your neglect of this duty tends to show that you do not really belong to Christ.

The examples of other holy men are similar to that of Abraham. Consider the holy determination of Joshua, who declared to all Israel, "Choose you this day whom ye will serve; as for me and my house, we will serve the Lord." Josh. 24:15. Neither the elevated station which he occupied, nor his various and pressing public labors, prevented his attention to the religion of his family. When David had brought the ark of God into Jerusalem with gladness, sacrifices, and thanksgiving, after discharging all his public duties, and blessing the people in the name of the Lord of hosts, "he returned to bless his household." 2 Sam. 6:20. In addition to these might be adduced the examples of Job, (chap. 1:5,) Daniel, (chap. 6:10,) and others. While the ark rested in the house of Obed-edom, a blessing came upon him and all his household. Would you then obtain the blessing of God in your household? Let your family be daily assembled for prayer and praise. Observe the praise given to Cornelius; he was "a devout man, and one that feared God, with all his house; which gave alms to the people, and prayed to God always." Acts 10:2. The early Christians practised this duty. St. Paul greets the church in the house of Priscilla and Aquila, when they were at Rome, (Rom. 16:3,) and sends the salutation of the church that was in their house when they were in Asia. 1 Cor. 16:19. We may probably gather hence, that he alludes rather to the assembly of a religious family than to that of a stated congregation. See also Col. 4:15; Phil. 2. When Peter was released by the angel from prison,

"he came to the house of Mary the mother of John, where many were gathered together praying." Acts 12:12.

These examples are brought forward to show you, that in duly attending to family worship, you are "followers of them who through faith and patience inherit the promises."

The example of Jesus Christ confirms the obligation arising from that of good men. He was the head of his family, and his apostles belonged to his household. Matt. 10:25. We perpetually read how he instructed them in private, and asked them various questions as to their religious knowledge. Matt. 13:51; 16:13. He often prayed with his disciples. Luke 9:18; 11:1. You call yourself a Christian; then remember, "he that saith he abideth in him, ought himself also so to walk, even as he walked." 1 John 2:6.

Threatenings are pronounced against those who disregard this duty. Those who neglect the worship of God in their families, lie (awful thought!) under the displeasure of the Almighty, under the frown of the Most High. Observe what is said, (Jer. 10:25,) "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." Now, if the heathen and their families are to be thus punished, judge what will become of those families in a Christian land, living as heathens, without regard to God and his worship. Indeed, "if any provide not for his own, and especially for his own house," (both in temporal and spiritual things,) "he has denied the faith, and is worse than an infidel." 1 Tim. 5:8. Ah, Christian, I am sure if you have hitherto neglected this duty, you should, without delay, "fly for refuge to the hope set before you in the gospel;" seek for pardon through the blood of Christ; and henceforth "walk in newness of life." Yes, begin "to-day, while it is called to-day," (Heb. 3:13,) to practise this duty.

Family prayer has also some peculiar advantages. It is a most important means of propagating piety to posterity. Children are creatures of imitation. They owe to copy all that they see in others. David says of the Lord, "He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generations to come might know them, even the children which should be born, who should arise and declare them to their children, that they might see their hope in God, and not forget the works of God, but keep his commandments."—Psa. 88:5-7.

Family sins. "Confess your faults one to another, and pray one for another." Jas. 5:16. "Humble yourselves in the sight of the Lord, and he shall lift you up. James 4:10. This habitual, periodical, and mutual confession, morning and evening, of your mutual infirmities, your pride, your selfishness, your impatience, and your sinfulness, will have a great tendency also to soften down what is harsh and forbidding, and to unite you together.

Family mercies. In the morning, after having been kept in safety through the defenceless hours of night, free from fire, accidents, or disturbance; in the evening, when the wants of the family for the day have all been supplied, it is surely right, and almost natural for you to unite in acknowledging God's mercies. That you have "bread enough and to spare;" that you have light, life, liberty, health, strength, calls for your united praise. But above all, "the common salvation," (Jude 3,) offered to you all: "the common faith," (Tit. 1:4,) which you all profess to receive; the union in Christ Jesus—"one body and Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6): all these things bestowed on Christians, through the inestimable love of God in Christ Jesus, require you to offer united sacrifices of thanksgiving.

Grace before and after meals is another part of family prayer, which no Christian master can neglect. The apostle, after reproving those who commanded to abstain from meats, goes on to assert, "Which God hath created to be received with thanksgiving, of them who know and believe the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." 1 Tim. 4:3-5. In discharging this part of family worship, take heed of a few mere formal words. Be serious and devout in every approach to the great God.

The manner of conducting family worship is of much importance. Some, by a voice too loud, or too low, or from using a particular whine or tone—or by a repulsive manner—or by aiming at fine expressions, or by vulgar and coarse ones, or by excessive length, fatigue and perhaps disgust those whom they desire to edify. Let all be natural and simple, short and devout, and your voice such as you use in conversing with your friends on serious subjects. In the multiplied engagements of large towns, long prayers are not suited to the situations of most families; yet do not abridge the duty so as to make it a mere form, and as if you were glad to hurry through it. Seek, in short, to have your worship such that a piously-disposed family may rejoice when the time of prayer is come; and amid the cares, distractions, and sorrows of life, may count it a relief and a privilege.

What a lovely sight it is to see a whole family thus united together, morning and evening, preparing and being made meet, day by day, for "the inheritance of the saints in light;" obtaining on earth the humble, dependent, thankful, holy, and heavenly state of mind, which fits them for joining the family of their Lord in heaven. Whatever storms rage without, such a family obeying the direction, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, till the indignation be overpast," (Isa.

26:20,) are safe. They are able to say, "God is our refuge and strength." Psa. 46:1.—(To be continued.)

Gibbon on the Future State.

BRO. HIMES—DEAR SIR:—As there seems to be a difference of opinion as to what Gibbon means to convey, relative to the immortality of the soul, or the soul's capability of a separate existence—whether conscious or unconscious, in the separate state—in his history of "the progress of Christianity," (vol. 2, chap. 15, p. 224,) as has been referred to heretofore; and as there are many who have not access to his works, it is my wish, as well as that of others, that you publish in the "Herald" this quotation entire, without comment, that we may judge for ourselves. Yours truly in hope, B. N. CHILDS.

Worcester, Oct. 29th, '48.

From the above, we suppose that Bro. CHILDS wishes us to publish the extract from GIBBON which appeared in the *Harbinger* a few weeks since, accompanied by notes from a correspondent, in which he attempts to show that, according to this author's history, the doctrine of the consciousness of the disembodied soul, was derived from the heathen nations. Our copy of "MILMAN'S GIBBON'S Rome," is one of the HARPERS' edition of 1845, and does not compare, in volume and pages, with the above letter. In it, chap. 15 commences on page 241 in vol. 1. Bro. CHILDS has not told us how much of GIBBON he wishes quoted. That referred to in the *Harbinger*, was from the second section of chap. 15. To get a clear view of the question, it is necessary to read the whole of his 15th and 16th chapters, which are devoted to the "Progress of the Christian Religion," &c., and "The conduct of the Roman Government towards the Christians," &c. These chapters comprise seventy octavo pages, for which we have not room in the *Herald*.

We cheerfully comply with the request of Bro. CHILDS, to give the quotation referred to a place in our columns; but we cannot comply with his other request, that we lay aside our editorial prerogative, of accompanying the extract with such remarks as in our view the subject demands; for whatever we present in our columns, we mean shall be clearly presented, so that the most dull of comprehension, if they err respecting its meaning, shall err willfully.

The point at issue is, whether GIBBON, in the extract following, is speaking of the doctrine of a future state, or simply of the soul's capability of existing. We affirm that he speaks of the future state, and that in speaking of it, he presents merely his opinion on the subject. We deny that the soul has any capability of existence, only as God sustains it in being. We agree with BUCK, that "the human soul only exists by the will of God." He who gave us being can deprive us of existence, if it pleases him.

All who are familiar with GIBBON, regard him as a very accurate historian, as one who would not intentionally misrepresent facts; and yet he might undesignedly give a false coloring to religious questions, which Christians will see in a different light from the infidel mind of the historian of the "Decline and Fall of the Roman Empire." Mr. MILMAN, in his preface to GIBBON'S History, says: "The relative magnitude and importance of events must, in some respect, depend upon the mind before which they are presented." GIBBON being an infidel, viewed them differently than Christians do. Again MILMAN says:—

"We may deplore the bias of his mind; we may ourselves be on our guard against the danger of being misled, and be anxious to warn less wary readers against the same perils; but we must not confound this secret and unconscious departure from truth with the deliberate violation of that veracity which is the only title of an historian to our confidence."

Thus, while MILMAN denies the correctness of his conclusions, he does not charge him with the designed suppression of any material fact, although he says, "he may, with apparent invidious hostility, enhance the errors and crimes, and disparage the virtues of certain persons; yet in general, he leaves us the materials for forming a fairer judgment." MILMAN further says:—

We must first be prepared with the only sound preservative against the false impression likely to be produced by the perusal of Gibbon; and we must see clearly the real cause of that false impression. The former of these cautions will be briefly suggested in its proper place, but it may be as well to state it here somewhat at length. The art of Gibbon, or, at least, the unfair impression produced by his two memorable chapters, consists in his confounding together, in one undistinguishable mass, the origin and apostolic propagation of the new religion, with its later progress. The main question, the Divine origin of the religion, was dexterously eluded or speciously concealed by Gibbon; his plan enabled him to commence his account, in most parts, below the apostolic times; and it was only by the strength of the dark coloring with which he brought out the failings and the

folies of the succeeding ages, that a shadow of doubt and suspicion was thrown back upon the primitive period of Christianity.

"The theologian," says Gibbon, "may indulge the pleasing task of describing religion as he descended from heaven, arrayed in her native purity; a more melancholy duty is imposed upon the historian: he must discover the inevitable mixture of error and corruption which she contracted in a long residence upon earth among a weak and degenerate race of beings." Divest this passage of the latent sarcasm betrayed by the subsequent tone of the whole disquisition, and it might commence a Christian history written in the most Christian spirit of candor. But as the historian, by seeming to respect, yet by dexterously confounding the limits of the sacred land, contrived to insinuate that it was an Utopia which had no existence but in the imagination of the theologian; as he suggested rather than affirmed that the days of Christian purity were a kind of poetic golden age; so the theologian, by venturing too far into the domain of the historian, has been perpetually obliged to contest points on which he had little chance of victory; to deny facts established on unshaken evidence; and thence to retire, if not with the shame of defeat, yet with but doubtful success.

Paley, with his intuitive sagacity, saw through the difficulty of answering Gibbon by the ordinary arts of controversy; his emphatic sentence, "who can refute a sneer?" contains as much truth as point. But full and pregnant as this phrase is, it is not quite the whole truth; it is the tone in which the progress of Christianity is traced, in comparison with the rest of the splendid and prodigiously ornamented work, which is the radical defect in the "Decline and Fall."—Christianity alone receives no embellishment from the magic of Gibbon's language; his imagination is dead to its moral dignity; it is kept down by a general tone of jealous disparagement, or neutralized by a painfully elaborate exposition of its darker and degenerate periods. There are occasions, indeed, when its manifestly beneficial influences can compel even him, as it were, to fairness, and kindle his unguarded eloquence to its usual fervor; but, in general, he soon relapses into a frigid apathy; affects an ostentatiously severe impartiality; notes all the faults of Christians of every age with bitter and almost malignant sarcasm; reluctantly, and with exception and reservation, admits their claim to admiration. This inextinguishable bias appears even to influence his manner of composition.

The above, from the Preface to GIBBON'S History, by MILMAN, will enable us to see the bias of GIBBON'S mind; and while we receive with confidence his historical statements, it will enable us to make great allowance for his theological opinions. But while this bias of his mind is known to all who are familiar with his writings, what allowance shall we make for the Christian who prefers GIBBON to the Gospel?

After giving the reader this insight into the bias of GIBBON'S mind, we will now present the extract referred to. Says GIBBON:—

The writings of Cicero represent in the most lively colors the ignorance, the errors, and uncertainty of the ancient philosophers with regard to the immortality of the soul. When they are destitute of arming their disciples against the fear of death, they inculcate, as an obvious though melancholy position, that the fatal stroke of our dissolution releases us from the calamities of life; and that they can no longer suffer who no longer exist. [Note F.]

Yet there were a few sages of Greece and Rome who had conceived a more exalted, and, in some respects, a juster idea of human nature; though it must be confessed, that, in the sublime enquiry, their reason had been often guided by their imagination, and their imagination had been prompted by their vanity. When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labors, and when they reflected on the desire of fame which transported them into future ages, far beyond the bounds of death and of the grave; they were unwilling to confound themselves with the beasts of the field, or to suppose that a being, for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration. [Note 2.]

With this favorable prepossession, they summoned to their aid the science, or rather the language of metaphysics. They soon discovered, that as none of the properties of matter will apply to the operations of the mind, the human soul must consequently be a sub-

Note 1.—It will be seen by all—save those who are determined not to see—that in the very commencement of this extract, GIBBON has placed the "immortality of the soul" in contrast with "no longer existing;" consequently, he means by it the "future state." It will also be seen, that the words following limited the "more exalted" belief respecting it to "a few sages of Greece and Rome." Instead, therefore, of the consciousness of the disembodied soul being the heathen notion, all, excepting a few "sages," believed that after death they would "no longer exist." Consequently, that was the general heathen notion.

Note 2.—Here the reader will notice, that the opposite of what GIBBON understands by the "immortality of the soul," reduces man to a condition "with the beasts of the field," and limits his existence "to a few years of duration." This would cut off a future state.

stance distinct from the body, pure, simple, and spiritual, incapable of dissolution, and susceptible of a much higher degree of happiness after its release from its corporeal prison. From these specious and noble principles, the philosophers who trod in the footsteps of Plato, deduced a very unjustifiable conclusion, since they asserted not only the future immortality, but the past eternity of the human soul, which they were too apt to consider as a portion of the infinite and self-existing spirit, which pervades and sustains the universe. A doctrine thus removed beyond the senses and experience of mankind, might serve, to amuse the leisure of a philosophic mind; or, in the science of solitude, it might sometimes impart a ray of comfort to desponding virtue; but the faint impression which had been received in the schools, was soon obliterated by the commerce and business of active life. We are sufficiently acquainted with the eminent persons who flourished in the age of Cicero, and of the first Caesars, with their actions, their characters, and their motives, to be assured that their conduct in this life was never regulated by any serious conviction of the rewards or punishments of a future state. [Note 3.]

At the bar and in the Senate of Rome, the ablest orators were not apprehensive of giving offence to their hearers, by exposing the doctrine as an idle and extravagant opinion which was rejected with contempt by every man of a liberal education and understanding.

Since, therefore, the most sublime efforts of philosophy can extend no farther than feebly to point out the desire, the hope, or, at most, the probability, of a future state, there is nothing, except a divine revelation, that can ascertain the existence, and describe the condition of the invisible country which is destined to receive the souls of men after their separation from the body. But we may perceive several defects inherent to the popular religions of Greece and Rome, which rendered them very unequal to so arduous a task.

1. The general system of their mythology was unsupported by any solid proofs; and the wisest among the pagans had already disclaimed its usurped authority. 2. The description of the infernal regions had been abandoned to the fancy of painters and poets, who peopled them with so many phantoms and monsters, who dispensed their rewards and punishments with so little equity, that a solemn truth, the most congenial to the human heart, was oppressed and disgraced by the absurd mixture of the wildest fictions. The doctrine of a future state was scarcely considered among the devout polytheists of Greece and Rome as a fundamental article of faith. The providence of the gods, as it related to public communities rather than private individuals, was principally displayed on the visible theatre of the present world. The petitions which were offered on the altars of Jupiter or Apollo, expressed the anxiety of their worshippers for temporal happiness, and their ignorance or indifference concerning a future life. The important truth of the immortality of the soul was inculcated with more diligence as well as success in India, in Assyria, in Egypt, and in Gaul; and since we cannot attribute this difference to the superior knowledge of the barbarians, we must ascribe it to the influence of an established priesthood which employed the motives of virtue as the instrument of ambition. [Note 4.]

We might naturally expect that a principle so essential to religion, would have been revealed in the clearest terms to the chosen people of Palestine, and that it might safely have been entrusted to the hereditary priesthood of Aaron. It is incumbent on us to adore the mysterious dispensations of Providence, when we discover that the doctrine of the immortality of the soul is omitted in the law of Moses; it is darkly insinuated by the prophets, and during the long period which elapsed between the Egyptian and Babylonian servitude, the hopes as well as fears of the Jews appear to have been confined within the narrow compass of the present life. [Note 5.]

Note 3.—Here it will be seen, that in the immortality of the soul he includes "the rewards or punishments of a future state," which the words following show was disbelieved by the majority of heathen.

Note 4.—In this paragraph, he uses the phrase "future life," or "future state," three times in the same sense that he does that of the immortality of the soul once, and in contrast with "the present world," "temporal happiness," &c. He is speaking of the same thing as being feebly pointed out, scarcely considered, and treated with indifference, in Greece and Rome; and yet as being inculcated with more diligence and success in the more barbarous places of India, &c.; and he accounts for this difference of it in the two places, as owing to a priesthood "which employed the motives of virtue as the instrument of ambition." It seems, then, even according to GIBBON, that where VIRTUE was inculcated, the consciousness of the soul was believed; and where it was not inculcated, a future state was regarded with indifference.

Note 5.—Here also GIBBON must be speaking of a future state; for he contrasts it with the "present life." Did he here speak as an historian? or in the expression of his own opinion? It can be no more than his own conclusions—the conclusions of an infidel respecting the teachings of the Old Testament; for he, no more than others, had any historical testimony on that point, besides the Scriptures. Others, as well as GIBBON, have contended that the Old Testament says nothing of a future state. Says BUCK: "FUTURE STATE; a term made use of in relation to

After Cyrus had permitted the exiled nation to return into the promised land, and after Ezra had restored the ancient records of their religion, two celebrated sects, the Sadducees and the Pharisees, insensibly arose at Jerusalem. The former, selected from the more opulent and distinguished ranks of society, were strictly attached to the literal sense of the Mosaic law, and they piously rejected the immortality of the soul, as an opinion that received no countenance from the divine book, which they revered as the only rule of their faith. [Note 6.]

To the authority of Scripture the Pharisees added that of tradition, and they accepted, under the name of traditions, several speculative tenets from the philosophy or religion of the eastern nations. The doctrines of fate or predestination, of angels and spirits, and of a future state of rewards and punishments, were in the number of these new articles of belief; and as the Pharisees, by the austerity of their manners, had drawn into their party the body of the Jewish people, the immortality of the soul became the prevailing sentiment of the synagogue, under the reign of the Asmonean Princes and Pontiffs. [Note 7.]

[The temper of the Jews was incapable of contenting itself with such a cold and languid assent as might satisfy the mind of a Polytheist; and as soon as they admitted the idea of a future state, they embraced it with the zeal which has always formed the characteristic of the nation. Their zeal, however, added nothing to its evidence, or even probability; and it was still necessary, that the doctrine of life and immortality, which had been dictated [by nature, approved] by reason, and received by superstition, should obtain the sanction of divine truth from the authority and example of Christ. [Note 8.]

[When the promise of eternal happiness was proposed to mankind, on condition of adopting the faith, and of observing the precepts of the Gospel, it is no wonder that so advantageous an offer should have been accepted by great numbers of every religion, of every rank, and of every province in the Roman empire. The ancient Christians were animated by a

the existence of the soul after death. Some have doubted whether there be anywhere in the Old Testament any reference to a future state at all. The case, it is said, appears to be this: The Mosaic covenant contained no promises directly relating to a future state; probably, as Dr. Warburton asserts, and argues at large, because Moses was secure of an equal providence, and therefore needed not subsidiary sanctions taken from a future state, without the belief of which the doctrine of a universal providence cannot ordinarily be vindicated, nor the general sanctions of religion secured. But, in opposition to this sentiment, as Doddridge observes, "It is evident that good men, even before Moses, were animated by views of a future state, (Heb. 11:13, 16,) as he himself plainly was, (vs. 24-26;) and that the promises of heavenly felicity were contained even in the covenant made with Abraham, which the Mosaic could not disannul. Succeeding providences also confirmed the natural arguments in its favor, as every remarkable interposition would do; and when general promises were made to the obedient, and an equal providence relating to the nation established on national conformity to the Mosaic institution, and not merely to the general precepts of virtue; as such, an equal providence would necessarily involve many of the best men in national ruin, at a time when, by preserving their integrity in the midst of general apostasy, their virtue was most conspicuous; such good men, in such a state, would have vast additional reasons for expecting future rewards, beyond what could arise from principles common to the rest of mankind; so that we cannot wonder that we find in the writings of the prophets many strong expressions of such an expectation.—Ency. of Relig. Know.

It is a common objection by infidels, that the Old Testament says nothing of existence after the present life; but any Advent reader of those scriptures will dissent from their and GIBBON'S opinion in this respect.

Note 6.—The "divine book," according to GIBBON, which these very pious Sadducees received, was only the "Mosaic law;" he says nothing about their receiving any other portion of scripture. MILMAN, in his notes on this, says, that "according to the most natural interpretation of his words (of JOSEPHUS, An. xiii. c. 10), the Sadducees admitted only the Pentateuch."—Wars, II. 8.

Note 7.—Here GIBBON expressly affirms that the doctrines of "angels and spirits, and of a future state of rewards and punishments," were added by the Pharisees. This assertion can be no less than a denial of them in the Old Testament. Who of our readers are willing to take their position with GIBBON, and GIBBON'S favorite Sadducees, that these doctrines are not taught in the Old Testament? All will doubtless admit that "angels" and a "future state" are there brought to view, even if they deny that "spirits" are; and consequently, all must dissent from GIBBON'S opinion here, and deny that he here gives the true account of the origin of those doctrines.

Note 8.—"As soon as they admitted the idea of a future state," says GIBBON: it follows, then, that he regarded them as not previously admitting it. He understands by it, then, the same that he does by the term, "immortality of the soul," as we affirmed, by the phrase, "life and immortality;" which he affirmed, "it was still necessary" "should receive the sanction of divine truth from the authority and example of CHRIST."

contempt for their present existence, and by a just confidence of immortality, of which the doubtful and imperfect faith of modern ages cannot give us any adequate notion.] [Note 9.]

Note 9.—Here again it will be seen that "eternal happiness," and "immortality," are both put in contrast with "present existence." He also speaks of those as being received by obedience to "the gospel," and of their being "proposed" to mankind as something not previously known—showing beyond a doubt that he regarded a future state as a doctrine not taught in the Old Testament. It will therefore seem that GIBBON cannot be quoted to prove that the immortality of the soul is not there taught, without also quoting him to prove that "angels," "spirits," a "future state," &c., are not there taught, and are all from the Eastern nations. After a careful perusal of this extract from GIBBON, no one will deny that he uses those terms interchangeably, giving to them all the same meaning.

The portion of the above extract which is enclosed in brackets, ([]) we have so enclosed to indicate a portion omitted when quoted in the Harbinger.

Before we leave this, we will call the attention of our readers to the true issue here:—

GIBBON is quoted in the Harbinger to prove that the consciousness of the soul was not found in the Old Testament, and was added by the Pharisees from the religion of the Eastern nations. GIBBON says: "The doctrines of fate, predestination, of angels and spirits, and of a future state of rewards and punishments, were in the number of these new articles of belief." Those, remember, are all that he enumerates. Now if GIBBON is good authority for the addition by the Pharisees of the doctrine of the immortality of the soul; he is equally good to prove the addition by them of angels, spirits, and a future state. If he is not good in proof of these, he cannot be for the former. The brother therefore must endorse the authority of GIBBON for the heathen origin of all those articles, or he has been imposed upon, and imposed on others, in the quotation of him for proof of the origin of the doctrine of the soul's consciousness.

Remember that the heathen origin of the doctrine of the soul's consciousness is an infidel argument, was first made by infidels, and is now only used by those who adopt it, knowing its infidel origin.

Pompeii.

The SAVIOUR has likened the end of the world to the days of NOAH, and of Sodom. They were eating and drinking, planting and building, marrying and giving in marriage, until those events came to pass, and destroyed them,—not knowing, or believing that such destruction was so speedily to overwhelm them. So, says the SAVIOUR, will the coming of the Son of Man be.

It is almost impossible to comprehend the awful suddenness of such a catastrophe. We get a faint idea of it in such occurrences as the destruction of the Lexington and Ocean Monarch, by fire, and that of the Atlantic by water; but the scale is so small, that the comparison seems almost at fault. Yet to the individuals who then perished, those events had all the magnitude that the end of the world will have to the individuals who will then perish.

In the destruction of a whole city by a sudden catastrophe, the parallel is more striking. Pompeii and Herculaneum were destroyed about eighteen hundred years since, by an eruption of Mount Vesuvius. The inhabitants of those cities, while about their usual business, or pleasures, must have been startled by the suddenness of that occurrence, as will those living at CHRIST'S advent by his coming.

As Pompeii lay at a greater distance from Vesuvius than Herculaneum, the stream of lava never reached it. It was inhumed by showers of ashes, pumice, and stones, which formed a bed of variable depth from twelve to twenty feet, and which is easily removed; whereas the former city was entombed in ashes and lava to the depth of from seventy to one hundred feet. With the exception of the upper stories of the houses, which were either consumed by red-hot stones ejected from the volcano, or crushed by the weight of the matter collected on their roofs, we behold in Pompeii a flourishing city nearly in the state in which it existed eighteen centuries ago! The buildings unaltered by newer fashions; the paintings undimmed by the leaden touch of Time; household furniture left in the confusion of use; articles even of intrinsic value abandoned in the hurry of escape, yet safe from the robber, or scattered about as they fell from the trembling hand which could not stoop or pause for the most valuable possessions; and in some instances the bones of the inhabitants, bearing sad testimony to the suddenness and completeness of the calamity which overwhelmed them. [Pompeii, i. 5,

Lib. Entertaining Knowledge.] In the prison, skeletons of unfortunate men were discovered, their leg bones being enclosed in shackles, and are so preserved in the museum at Portici.

"I noticed," says a traveller, "a striking memorial of this mighty eruption, in the forum opposite to the temple of JUPITER: a new altar of white marble, exquisitely beautiful, and apparently just out of the hands of the sculptor, had been erected there; an inclosure was building all around; the mortar just dashed against the side of the wall, was but half spread out; you saw the long sliding stroke of the trowel about to return and obliterate its own track—but it never did return; the hand of the workman was suddenly arrested; and, after the lapse of 1800 years, the whole looks so fresh, that you would almost swear the mason was only gone to dinner, and about to come back immediately, to finish his work!" So will the coming of the Son of Man be.

THE Harbinger of Oct. 28th, makes an attack on the following resolution passed by the Adventists in conference at New York last May, and calls it "the resolution which JUSTIFIES defensive war!"

Resolved,—That Slaveholding, Intemperance, the prevailing spirit and practice of War, Licentiousness, and every other forbidden practice, is sin, and will, if not repented of, shut the subject of them out of the kingdom of heaven; and, therefore should, if persisted in, exclude them from our fellowship on earth."

Brethren, must not those be exceedingly desirous of grumbling at something, who make defensive war out of that? Must not they who can discover such a defence in that resolution, possess remarkably clear, acute, discerning, and penetrating intellects? Those who see such a principle there, see more than all could see who passed it; for not one in the Conference ever dreamed of incorporating such a defence in it. The above attack would furnish an excellent opportunity to whine a little, and to insert a little cant, if we were so disposed; but we eschew that mode of getting into the affections of the undiscerning. Our readers would penetrate such.

OBITUARY.—We are called to record the death of our brother, JAMES BALL, of this city, who fell asleep the 5th inst., aged 58 years. Bro. BALL was born in Salem, Mass., where he resided the greater part of his life. He removed to this city in January, 1840, and continued here till his decease. He early made a profession of religion, and connected himself with the Christian Church in Salem, and on removing to Boston, became deeply interested in the hope of the SAVIOUR'S near coming. His health had for many years been very precarious, and he lived in the endurance of much suffering. He gave evidence of being a true child of God, which was manifested in his daily life and conversation. He was confined to his room about six weeks before his departure; and looked the grim messenger in the face, with no apprehension of alarm. Death to him had no terrors. He fell asleep in the full hope of a speedy and glorious resurrection. His last words were: "I praise the LORD for his mercy. There is a dark valley to pass through, but I have a glorious prospect of a better resurrection at the coming of CHRIST. It is well with me—my trust is in the living God."

It may truly said of him: Blessed are the dead who die in the LORD, they do rest from their labors, and their works do follow them.

NEW WORK.—"Adventures in Mexico; Experienced during a Captivity of Seven Months. By C. DONNOVAN. Boston: published by George R. Holbrook & Co. 1848."

This is an 8vo. pamphlet, of 130 pages, describing the adventures of Capt. DONNOVAN while a captive and resident in our sister republic. It contains some interesting narratives. Capt. DONNOVAN is the author of a large panorama, exhibiting views of various cities and other scenery of Mexico, now being exhibited in this city; but not having received tickets of admission, we have not visited, and consequently cannot speak of its merits.

SAD ACCIDENT.—CAROLINE C. TOPPAN, two and a half years old, youngest child of Mrs. TOPPAN, No. 30 Essex-street, came to her death under the following sad circumstances. She had been put to bed, but during Friday evening got up, and in descending the stairs her night dress caught the flame of a lamp which it has been the custom to place there to light the entryway, and she was immediately enveloped in a blaze. The little sufferer, a very beautiful and promising child, lingered until Saturday, at 2 o'clock, when she died.

A LIE may stagger through a brief existence, as a blackguard edges his way by dint of bullying, through a crowd; but the truth, however abused for a time, will triumph and live forever.

Correspondence.

The Ascension and Coming of Christ.

When on the fair mountain the Saviour did stand,
By apostles surrounded, his own chosen band,
Sweet counsel he gave them to trust in his name,
And unto the nations his gospel proclaim.

With hands then uplifted, in token of love,
His chosen to bless, he ascended above,
Where songs of redemption fill heaven's high dome,
And myriads are bowing around the bright throne.

They stand in amazement, with uplifted eyes,
To behold their Redeemer ascending the skies,
Till the silence is broken, as angels exclaim,
The blessed Messiah is coming again.

As well might the throne of Jehovah fall down,
And all the redeemed in mourning be found,
As one blessed promise fail to be fulfilled,
That has been from heaven to mortals revealed.

Most surely the signs of his coming appear,
To teach all the nations the time draweth near,
When the blue vaulted skies shall be parted in twain,
And the King in his beauty seen coming again.

The entombed millions in splendor shall rise,
To meet their Redeemer far up in the skies;
The saints of all ages together draw near,
In glorified bodies with Jesus appear.

O, then shall the nations of earth feel the rod,
Who have sinned salvation, and fought against God;
While the loud pealing thunders are rending the air,
They tremble and fall into hopeless despair.

The thunders soon hush, and the tempests subside,
The earth from corruption is all purified;
How calm and how tranquil the region of air,
The change through all nature how lovely and fair.

The Serpent forever from Eden is driven,
And the kingdom long promised to God's people given;
Lo! there shall the noontide of glory remain,
Where all are united by love's golden chain.

Whatever is needful shall not be denied,
The wants of God's people shall all be supplied,
By celestial fruit of the fair, happy land,
Spontaneously growing on every hand.

O then, ye believers, your journey pursue,
Your Captain's before you, to lead you safe through;
Though often with doubts and sadness oppress,
You safely shall enter the land of the blest.

G. PILLSBURY.

Letter from Bro. J. S. White.

BRO. HIMES:—In your reply to the "Practical Christian," touching a note referring to my second article on war, you say: "The unsound logic was that advanced to show that aggressive wars are defensive." This remark you apply to the above article; but your note attached to my first article, shows that you disapproved of that. Was that unsound logic? My object in the first (of July 15th) was to show, that all wars, both aggressive and defensive, are contrary to the teachings of our Saviour. Is this true? In my second, my object, in part, was to show, that if defensive wars are right, then, as the only rule we have to decide when a war is such, since Christ gave his code of laws, is the opinion of men, it follows, that all wars may be defensive, (because men do so decide), and are therefore right, the Mexican war not excepted. I have yet to see the "logic" which will show the contrary.

"Christian Non-Resistance" is opposed to all wars, and all fightings, with carnal weapons. (Jas. 4:1.) My articles were to show this. Is this a truth? Some might suppose, on reading your notes, that I had intruded upon the "Herald," by introducing this subject. Let me remind all, that this subject was introduced into the "Herald" last spring, through the New York Conference, at which I was not present. You call this a foreign subject. To this I must say, it cannot be, that a practical subject, which comes under the teaching of our Saviour, is foreign to the Second Advent. By his words we are to be judged in the last day. (John 12:48.) In concluding his sermon on the mount, in which he dwells on this subject at some length, he says: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house on a rock," &c. (Matt. 7:24.)

I have not written this for controversy, but as an explanation and correction. Yours for the truth.

In reply to the interrogatories, we would say—1. We disapproved of the introduction of both articles. This paper was not commenced for the discussion of those questions. 2. We disapproved of the logic in the second one, which makes aggressive wars merely defensive. Because some men call an aggressive war a defensive one, it does not make it so. We gave expression to our feelings as a body last spring at the Conference, on these and other subjects; but there would be as good reason for bringing up licentiousness, intemperance, slavery, and every other question there referred to—to the interruption of our regular work—as of war. If we may be diverted from the purpose for which the *Herald* exists, by one of these questions, we may be by every question that ever agitated Christendom. The only wars that Adventists are in any danger of engaging in, and which are, consequently, the ones they need to guard against, are paper wars. We have had to engage in a great

number of these; we mean to confine ourselves to defensive ones; and if our opponents will not aggress upon us, they will have a peaceful time.—Eo.

Letter from Bro. J. Adams.

DEAR BRO. HIMES:—I would inform you, that Bro. Weetsee closed up his labors with us last evening, and then went to Harrisburg, in order to take the boat at 12 o'clock, that he might reach his appointments in Centre County. His discourses (which were four) were interesting and profitable to the church; how far their benefit extended beyond the church, we are not able to say. His discourses were especially profitable to those who are searching after truth. For one, I believe the position he occupies to be the most rational and safe one that we can occupy. It leaves us with the fulfilment of prophetic events principally in the past,—to hang alone upon the mercy of God, and to look for and hasten upon the coming of the day of God, &c.

The position we are occupying is not only interesting and sublime, but awfully momentous in its consequences. For we are, it appears to me, making choice of, and settling down upon positions that will justify or condemn us in the great day. It seems plain to me, that the great contest now is not on the subject of experimental religion, but whether those professing religion will come out, at all hazards, and maintain the truth, leaving consequences to God; or whether they will accommodate the world by joining hand in hand with them in the various corporated societies and political schemes that are extant in the world. The two opposite forces for the battle of the great day are beginning to rally under their separate heads, or leaders. The great enemy of God and man has usurped the territory that rightfully belongs to Jesus Christ and those that are his, and as a matter of course, all who belong to his family will feel interested in his government. But let us, who are the subjects of our exiled King, live continually in anticipation of the time when our King will come and destroy those usurpers, and take the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, and give it to the people of the saints of the most high God forever. Let none of those who believe in our coming King show themselves his avowed enemies, by identifying themselves with his most deadly foe.

Blessed be God, we shall not always groan in bondage, for the signs of the times proclaim in trumpet tones that our Deliverer will soon come. Already the forebodings of that day are causing kings to tremble on their thrones; while at the same time a spirit of persecution, ridicule, and even hatred, is manifested towards those who are looking for their coming King. From the course things are taken, it would seem that the day is not far distant when a complete division line will be drawn between those who serve God and those who serve him not. There are many who say Lord, Lord, but few that do his will; or, in other words, there are many who are willing to rejoice with Christ, but few who are willing to suffer with him. They forget that Christ says, If any man suffer with me, he shall also reign with me.

The church here remains about as usual, though the interest seems to be rather increasing. I received a letter from Bro. J. T. Laning, who states that the cause in Centre County is still progressing. He and Bro. J. D. Boyer had just returned from Clearfield town, where they had held some meetings, during which six embraced the truth, and obtained peace in believing.

We sympathize with you in your labors and afflictions, and pray God that he may still sustain you by his grace, for you certainly much need it, occupying, as you do, a position in front of the battle, exposed to the hottest and most taking fires of the enemy.

Yours in hope of eternal life.

Shiremanstown (Pa.), Nov. 3d, 1848.

Letter from Bro. D. Reynolds.

MR. EDITOR:—A great many have propounded questions to you, some, I suppose, for controversy; but I would ask a few in all candor and good will.

1. Is there any word in the Bible which expressly asserts, that the soul of Christ went to any place called Gehenna, or Hades, after he expired on the cross? [Note 1.]

2. Did not David say in his distress, when he was yet a young and living man, "The sorrows of death compassed me, and the pains of Gehenna got hold upon me; I found trouble and sorrow. Then cried I unto the Lord, O Lord, I beseech thee, deliver my soul!" [Note 2.]

3. Is not this the same word that is used when it is said, by the same prophet, of Christ, "Thou wilt not leave my soul in Gehenna, nor suffer thine Holy One to see corruption?"

4. Might not this expression have referred to the scene of his passion, when he suffered in his soul as well as his body, for the sins of the world? when he offered up prayers, with strong crying and tears, unto him that was able to save him from death; and was heard, in that he feared? He feared not the cross, but the wages of sin, in his soul; and an angel was sent to strengthen him. [Note 4.]

5. Is it not more proper to call the intermediate state of the righteous *Paradise*, the named used in the Bible, than to call it Hades, whatever Josephus, or the Episcopal church call it? Paul refers to it by the name of *Mount Zion*, and *Jerusalem above*; but I do not know of a single instance in the Bible where the spirits of the just are said to be in Hades.—[Note 5.] Your friend in the hope.

Note 1. In Acts 2:27, 31, we read that his soul was not left in *adys* (hades), and that his flesh did not see corruption. As surely, then, as that his flesh would have seen corruption had he not been resur-

rected; just so surely must his soul have continued in *hades*, had it been left there.

Note 2. David said something very like that; but he used the word *שְׁחָל* (*sh'ohl*), where you have placed the word *gehenna*—words of very different meaning.

Note 3. He used the same word (*sh'ohl*) in both places—but *gehenna* in neither.

Note 4. It could not; for he was then alive.—*Hades* is the place of the dead—not of the living. His soul was not left in the place of the dead—in *hades*.

Note 5. In *hades* are included all the dead—the same as the world includes all the living. *Paradise* includes all the righteous dead—as America includes only those on this continent. Because a man is in *hades*, it does not follow that he is not in *paradise*, any more than his being in the world would decide on which continent he is.

Letter from Bro. I. R. Gates.

DEAR BRO. HIMES:—Revival news is so cheering to the devoted saints of God, that I am induced occasionally to pen a short note for the "Herald."

I have spent some three or four weeks in the State of Maine the summer and fall past, much to my own comfort, and I hope to the benefit of the languishing cause of God. My last meetings were held at Palermo, a new place, about ten miles from South China, in Bro. Chisholm's neighborhood. The people came out and heard the evidences of our Saviour's soon coming, with a candid and serious attention, and good was the result. Two found peace in the Lord, and the brethren became greatly strengthened and revived.

The cause is doing well in China and Hallowell. A number have found peace in each of these places.

I am now at the Free-will Baptist meeting-house in West Gardner, giving a series of discourses. I expect to stay here one week, and speak nine times to the people on the blessed hope of the "world to come." The cause is certainly rising in many parts of the East.

Suffer me to remark upon the objection brought against Rev. 20:5—"The rest of the dead lived not again until the thousand years were finished," &c. The objection is founded upon a view taken of Rev. 1:7—"Behold, he cometh with clouds; and every eye shall see him, and they that pierced him shall wail," &c. It is inferred that those wicked Jews who crucified the Lord, must be raised from the dead in order to see him coming in the clouds. Now let me show that this proves too much for the objector, for it would prove that they all could be saved. See Zech. 12:10—"I will pour upon the house of David, and upon Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him," &c. But this cannot be true, for our Saviour said to the Jews, "If ye believe not that I am he, ye shall die in your sins—whither I go ye cannot come." "There shall be wailing and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob in the kingdom of God, and you yourselves cast out." My view of the text is—1. It is Christ's personal advent from heaven. See Matt. 24:30; 25:31; Dan. 7:13; Luke 21:27; Mark 13:26. 2. That the awful lamentation is among the living wicked. See Matt. 25:41; Eph. 1:14; Rev. 6:15; Luke 21:26. 3. Those that pierced him, are those that have turned back from the Lord, and have crucified him afresh. See Heb. 6:6; Eph. 1:6; Isa. 1:28.

West Grantham, Nov. 3d, 1848.

Extracts from Letters.

From Woodstock (Vt.), Nov. 6th, 1848.

DEAR BRO. HIMES:—The cause of God never was more precious to my soul, nor the blessed hope more cheering, than at present. In this time of "distress of nations with perplexity; men's hearts failing them for fear, and for looking after those things that are coming on the earth," Jesus says to his tried, waiting children, "I will not leave you comfortless, I will come to you. Yet a little while, and the world seeth me no more, but ye see me; because I live, ye shall live also." O, blessed assurance!—Sweet peace we have in Jesus, though in the world tribulation. And when ye see these things begin to come to pass, then know that your redemption is nigh. I would find a lowly place, with all the meek of the earth, who love God with all the heart, and are looking for his Son from heaven, however despised and oppressed they may be in this wicked world. I expect that He whose right it is to reign will soon come, and then we shall no longer see through a glass darkly, but shall know even as we are known. Let us not, therefore, judge one another before the time, but commit all to him who will judge in righteousness; for we must all appear at the judgment-seat of Christ. The true Israel are still as they ever have been a scattered remnant, despised and down-trodden by the world and half-hearted professors: all who live godly in Christ Jesus shall suffer persecution. We, as a people, have borne some part with them in the suffering, and I pray God to save us from taking the same course that others have taken with us, to oppress any of his little ones. O, to be perfected in that love that is long suffering and kind!—Prophecies may fail, tongues cease, and knowledge vanish away; but charity never faileth.

We have been called to part with many of our dear brethren in this vicinity. They sleep in Jesus, and God will bring them with him. Then "He will swallow up death in victory, and the Lord God shall

wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Blessed be his name! The little church that remains, is still striving to overcome, through the blood of the Lamb and the word of their testimony.

We are blest with the labors of Bro. Dow, and other ministering brethren occasionally. The Lord is still with us, and grants us spiritual blessings in Christ.

God grant you heavenly wisdom, and the unction of the Holy One, to enable you to discharge all your duty, so as to receive a full reward at the coming of our Lord.

S. T. BEMENT.

From Abington (Ct.), Nov. 3d, 1848.

DEAR BRO. HIMES:—Permit me to give through the "Herald," to the waiting ones who are looking for speedy redemption, a few rules for reflection. I think a strict adherence to them would prevent much, if not all, of the unkind feelings now manifest, and save the church from distraction.

1. Let each one seek to exalt Jesus instead of himself, or his brother.

2. Let each one esteem others better than himself.

3. Avoid controversy, except where the cause and truth demand it; and when thus engaged, use soft words and hard arguments.

4. Attack the doctrine held by your brother, and not his character.

5. If a brother has trespassed against you, or embraced heretical doctrines, let the gospel rule be observed; when this is done, all should have moral honesty enough to abide by the decision.

6. If you cannot speak well of your brother, it would be better for you to keep silent, unless the cause demands that you speak.

7. Never speak in a passion. Think twice before you speak, and always speak and act just as though you expected to stand the next hour before the throne of Jehovah.

8. Let your whole being become interested in the soul-stirring truth that Jesus is soon to come, and bring about the promised restitution. Then, your strength, time, and all, will be employed in trying to get men ready to stand amid the splendors of that most awful day, on the sea of glass mingled with fire.

Dear brethren, let this course be taken; you will then find, that the glories of the heavenly world have got so much to attract your attention, that there would be no room for that spirit in your heart which is opposed to the spirit of Christ.

R. V. LYON.

From Portsmouth (N. H.), Nov. 7th, 1848.

DEAR BRO. HIMES:—I write to say, that I have now located my family, for the present, at this place, where I expect to preach most of the time during the winter, if the Lord will. I intend visiting other places, as the wants of the cause may demand. The Advent cause is worthy of the most ardent labors of all Christians. I have felt of late to thank heaven that I may have been counted worthy of this calling; I feel like taking hold of the subject more earnestly than I have hitherto done. My mind was never more firmly established in the great truths of the Advent near, than it is at the present time. I have looked over the whole subject anew recently, and have come out a more decided Adventist than I ever was. My motto is—"Labor to the extent of my abilities in the good cause till the Lord comes." I pray that no cause, or subject, may divert my mind and efforts from this truth and cause.

I am sorry to leave the people in that part of Maine, where I have spent the most of my time since I embraced the doctrine of the Lord's coming. But I expect the good Lord of the harvest will send them some one who will feed them with that food which will cause them to grow in grace, and in the knowledge of our Lord and Saviour. Ministers who visit that part of the field will, I hope, labor for the cause; not for themselves, or for man, but for God and his cause. Too many have a cause of their own—too many labor for the loaves and fishes—too many manifest so much solicitude about what they shall "have," that the impression they leave behind them has a bad influence on the cause in general, causing many to think, perhaps, that our preachers are all religious loafers, or beggars, endeavoring to sponge a living out of honest people. O, let us preach the truth, God will see that our wants are supplied.

You have the confidence of that people generally: they like the "Herald" as a whole, but are exceedingly grieved that so much controversy should be maintained in it. Satan, my brother, has tried many ways to get you from your post, but has as yet been unsuccessful. Now, if he can turn your attention another way, and induce you to direct your efforts of voice and pen to some other points than the Advent near, he will accomplish his purpose. May you be able to avoid this snare.

E. CROWELL.

From Champlain (N. Y.), Nov. 5th, 1848.

BRO. HIMES:—It may not be uninteresting to you and others to know how the cause is prospering in this region. I commenced holding meetings some few weeks since, in the south part of this town, and God has been with us. One soul has been converted, three backsliders have been reclaimed, and several have risen for prayers. It is hoped they will soon find peace to their souls. Some few belonging to the Methodist church are beginning to take an active part in our meetings, and seem much comforted and blessed. The brethren seem to be grounded in the hope. They all take the "Advent Herald," and consider it to be the best religious paper within the circle of their acquaintance. The brethren living in Oldtown and Caldwell's Manor are doing well. They likewise take the "Herald," and love its contents. I hope all the brethren among whom I have held

meetings will, if possible, take more pleasure in paying for the "Herald" than in reading it.

S. B. SAWYER.

From Warrensville (Pa.), Oct. 25th, 1898.

DEAR BRO. HIMES:—I am rejoicing in the Rock of my salvation. Never have I seen the time that my confidence was stronger than at the present moment. Glory be to God for the plan of salvation, a plan laid by infinite wisdom, and so arranged, that if man is saved, it will be by unmerited grace; and if lost, the blame will rest on his own head. But the best of all is, this salvation is soon to be completed, and our tribulation ended,—when the saints will walk on the hills of Zion, clothed with immortality, bearing palms of victory, and striking the grand chorus, "Alleluia!" for the Lord God Omnipotent reigneth!" I long for that glorious day to arrive. My brethren, lift up your heads, for your redemption is at hand. God is preparing the nations for the last decisive conflict. The day is at hand, when upon Mount Zion shall be deliverance,—when the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High. The "Herald" is a welcome messenger in this place.

WM. WILSON.

From South Windsor (Ct.), Nov. 6th, 1898.

BRO. HIMES:—It is now some time since I have written anything for the "Herald;" nevertheless I would say, as a word of encouragement, that I feel deeply interested in its weekly visits. I believe, as ever, that the Saviour's coming and kingdom, as advocated therein, is eminently Scriptural. And how can we love the appearing of Christ, and be looking and hasting unto that day, and like servants be waiting for our Lord, and not love to read, and speak, and meditate on this subject? I have always found the doctrine of Christ's near coming most precious in its influence on my own soul, and cannot, I believe, be otherwise than a blessing to every child of God.—Received into the heart, it cuts us loose from the love of the world—the damning sin of the age. It leads to all holy conversation and godliness, to soberness, watchfulness, and prayer, to diligence in every Christian duty, that we may be found of him in peace, without spot and blameless. I can find nothing in the Bible, I can discover nothing in the signs of the times, that betoken, to my mind, anything other than the near coming of the Son of man, bidding us to look up and lift up our heads, for our redemption draweth nigh.

I highly approve of the Christian and manly course of the "Herald;" may it continue to be a great blessing to God's cause and people.

L. C. COLLINS.

From West Elkton (O.), Nov. 3d, 1898.

DEAR BRO. HIMES:—It is cheering to read the encouraging communications from the friends scattered up and down the earth, and to learn from them, through the "Herald," that they remain firm and unshaken in the words of eternal truth. In perusing your excellent paper, it has awakened in my mind a disposition more than ever to search the Scriptures, and in so doing, I am more than ever convinced and confirmed in its truth. I find this to be the case with many others who have read the writings of the Adventists. There is not a doubt in my mind that thousands have been thus awakened to their situation, who perhaps would have slumbered until they called for the rocks and mountains to hide them from the wrath of the Lamb.

You have had to suffer reproaches for discharging your duty. But you have not been without the prayers of the pious. Be sure to be in the liberty where-with Christ has made us free, and be not entangled in non-essential doctrines, battling one another in an uncharitable spirit, which is so much calculated to divide the children of the King.

M. FALL.

From Springfield, Nov. 7th, 1898.

The believers in the speedy coming of the Lord still hold their meetings in Bro. S. Currier's hall, near the brickyard, on Spring-street, and by the help of the Lord we shall continue them every Sunday, the Lord willing. We should like to have some of the Advent ministers call on us. But we do not want those who distract, but those who build up the cause of our Redeemer. We meet in the same place that we have worshipped in for years.

SAMUEL CURRIER, LORENZO WAIT, BENJAMIN B. FREEBORN.

Obituary.

In Leominster, Mass., 29th ult., Mrs. SALLY J., wife of PETER A. WILDER, aged 75 years 10 months. She expressed the most unshaken confidence in the Rock of her salvation, and sweetly fell asleep, confident that soon she should wake by the trumpet of the archangel.

Miscellaneous.

THE TURKISH EMPIRE.

The present condition of the Turkish empire is full of interest, both in a political and prophetic point of view; the following remarks by Dr. Durbin, who lately visited the East, shows that the Moslem power is ready to fall.

We find in the internal condition of Turkey the same state of decay, and the same dependence upon Christian powers. The Pacha of Egypt was but very lately hovering over the capital of the Sultan, and would have driven his master out of the seraglio, had not the diplomatic notes and the cannon of the Christian powers arrested his progress, and driven him out of Asia Minor and Syria, and confined him to Egypt. The Turkish government has no power to preserve order within its provinces; and to be un-

der the protection of the consulate of any Christian power, is of vastly greater advantage than to be under the shield of the Ottoman Empire.

The external and internal political weakness of the Turks is not more striking than the decay of their religion, trade, manufacture, and population. The charm of their faith is broken by the destruction of their political power; and infidelity, with respect to their own religion, is spread widely among all, but particularly the upper classes. The decline of their religion inspires even the Christian with a momentary sadness, when he sees everywhere the mosques and religious monuments fallen to decay, and not a hand lifted to restore the crumbling walls, or prop the tottering domes. Commerce and manufactures have well nigh become extinct throughout the empire, and exist now only where they have been preserved by the native Christians, or revived by Frank enterprise. Decay of trade has produced a great decrease and depreciation of coin, so that a Spanish dollar, that had only been worth five piastres formerly, was, when I was in the East, worth twenty-two piastres at Alexandria, twenty-four at Smyrna, and twenty-seven at Constantinople.

But the decrease of the population is the most marked symptom of decay. At first, this decrease occurred chiefly among the native Christians, who melted away under the intolerable oppression of the Moslems; but for the last two centuries, it has taken place among the Moslems themselves. The traveler is struck with astonishment, and filled with melancholy as he beholds the crowded and countless cemeteries, and vast solitudes, where, but a few generations past, flourished populous cities, towns, and villages; the turbans on the tombstones testify that a Mohammedan, and not a Christian population is buried there. So I found it everywhere in Palestine, Syria, and Asia Minor, and so Mr. Walsh describes it for a distance of three hundred miles from the capital, through Roumelia to the Danube, naturally one of the most fertile portions of the earth.

There is not a road in Palestine or Syria along which even an ox-cart could be drawn for a mile, except on the level surface of some natural valley; and everywhere in Asia Minor the traveler stumbles on the broken pavements, now disused, which at once attest the former prosperity and present decay of the country.

The extent of this decay of population cannot be accurately ascertained, as no census is ever taken.—The various countries composing the empire possess natural capabilities sufficient to support the declarations of history, that they teemed with population at the time of their first subjection to the Mohammedan power. Compare their condition now with what it was then, we shall not exaggerate the decrease of population when we say, that three-fourths of it has disappeared, and the progress of decay is increasing, rather than diminishing. It is impossible to approximate with certainty the present population of Turkey. The Divine Providence seems to indicate that the days of the Empire of the False Prophet are numbered.

The general expectation, the prevailing presentiment among the Turks themselves, and the irresistible decay of the empire, point to dissolution. The fearful consequences apprehended from the attempt of the great powers to distribute the various countries of Turkey among themselves, suggest the restoration of Christian states upon the soil where Christianity first triumphed, and long held dominion. The black and bloody history of Mohammedanism is a sufficient warrant for Christian powers to put an end to its political existence; and if not, let them withdraw their support from Turkey, and give countenance to the efforts of her Christian subjects, and these will soon

number her days, and restore the dominion of the cross from Albania to Akabah, and from the Euphrates to the Mediterranean.

"JESUS, I MY CROSS HAVE TAKEN."

[We have been requested to publish the following hymn, by LYTE, together with the above music from the "Harp," to which it may be sung.]

Jesus, I my cross have taken,
All to leave and follow thee;
Destitute, despised, forsaken,
Thou, from hence, my all shalt be;
Let the world despise and leave me,
They have left the Saviour too;
Human hearts and looks deceive me—
Thou art not, like them, untrue.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
Oh! 'tis not in grief to harm me,
While thy love is left to me;
Oh! 'twere not in joy to charm me,
Were that joy unmix'd with Thee.

Think, my soul, who dwells within thee;
What a Father's smiles are thine;
What a Saviour died to win thee;
Child of heaven, canst thou repine!
Haste then on from grace to glory,
Arm'd by faith, and wing'd by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.

FAMILY GOVERNMENT.

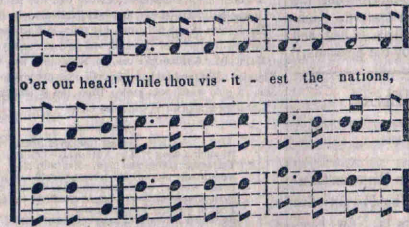
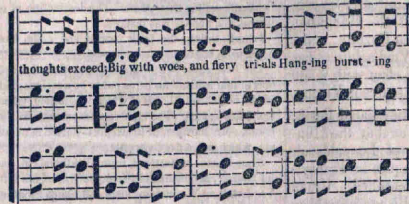
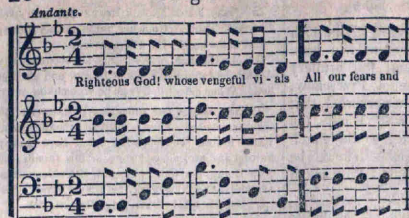
In looking into human life, and seeing how entirely dependent for character and happiness the child is upon the parent, we cannot but consider it one of the greatest of the innumerable mysteries of Divine providence, that one human being should be placed so completely in the hands of another. The wonder is increased by thinking how much skill, how much knowledge, how much firmness, what decision at one time, and what delicacy of moral touch, if I may so express it, at another, are necessary, in order to succeed in order to succeed in training up the infant mind as it ought to be trained. It would sometimes almost seem that God has given to parents a work to do, of such intrinsic difficulties, as very far exceed the capacities and the powers of those whom he has commissioned to execute it. There seems, at first view, to be a want of correspondence between what, in a wisely balanced plan, we might suppose ought to be nicely adapted to each other,—the moral capabilities of the parent, and the moral necessities of the child. We say at first view, for on more mature reflection we discover simple principles which common sense and honest faithfulness will always suggest, and which, steadily pursued, must secure favorable results. Among the lower classes of society, we find many, very many families of children well brought up; and among the higher classes, and those too where virtue and Christian principle seem to reign, and where religious instruction is profusely given, we find total failure. The children are sources of trouble and wretchedness to their parents, from the time when they gain the first victory over their mother, by screaming and struggling in the cradle, to the months of wretchedness in later life, during which they are brought home night after night, from scenes of dissipation and vice, to break a mother's heart, or to blanch the cheek of a father with suppressed and silent suffering.

What are the causes of these sad failures? Why

MILLENNIAL HARP.

16

Judgment.



17



2 If thy dreadful controversy
With all flesh is now begun,
In thy wrath remember mercy;
Mercy first and last be shown.
Plead thy cause with sword and fire;
Shake us till the curse remove;
Till thou com'st the world's desire,
Conquering all with sovereign love.

3 Every fresh alarming token
More confirms the faithful word;
Nature, for its Lord hath spoken,
Must be suddenly restored.
From this national confusion,
From this ruined earth and skies,
See the times of restitution,
See the new creation rise!

4 Vanish, then, this world of shadow!
Pass the former things away;
Lord, appear: appear to glad us
With the dawn of endless day!
O conclude this mortal story!
Throw this universe aside!
Come, eternal King of glory,
Now descend and take thy bride!

29

are cases so frequent in which the children of virtuous men grow up vicious and abandoned? There are many nice adjustments necessary to secure the highest and best results in the education of a child, but the principles necessary for tolerable success must be few and simple. There are two, which we wish had a voice loud enough to thunder in the ears of every parent in the country:—there are two, the breach of one or the other of which will explain almost every case of gross failure on the part of virtuous parents, which we have ever known. They are these:—

1. Keep your children from bad company; and,
2. Make them obey you.

There is no time to enlarge on these points; but it seems to us that habits of insubordination at home, and the company of bad boys abroad, are the two great sources of evil, which undo so much of what moral and religious instruction would otherwise effect. The current of parental interest is setting towards more instruction to such an extent as to overrate altogether its power; and the immense injury which comes in from such sources as bad company and insubordination, is overlooked and forgotten.—What folly to think that a boy can play with the profane, impure passionate boys which herd in the streets, six days in a week, and have the stains all wiped away by being compelled to learn his Sunday-school lesson on the seventh; or that children who made the kitchen or the nursery scenes of riot and noise, from the age of three to eight years, will be prepared for anything in after life but to carry the spirit of insubordination and riot wherever they may go. No; children should be taught, most certainly, but they must also be taken care of. They must be governed at home, and be kept from contaminating influences from abroad, or they are ruined. If parents ask, How shall we make our children obey? we answer, in the easiest and pleasantest way you can, but at all events MAKE THEM OBEY. If you ask, How shall we keep our boys from bad company? we answer, too, in the easiest and pleasantest way you possibly can, but at all events KEEP THEM OUT OF THE STREETS. The alternative, it seems to us, is as clear and decided as any which circumstances ever made up for man; you must govern your children and keep them away from the contamination of vice, or you must expect to spend your old age in mourning over the ruins of your family.—Abbott.

THE SEVEN YEARS' WAR.

This war raged from 1756 to 1763, and most all the European powers were engaged in it. It originated in a dispute between England and France, relating to the Canadas; the French encroached on a tract of country claimed by the English, in the wilderness, uncultivated, and uninhabited, excepting by savages; and this war has often been called "a strife about so many acres of snow." The miseries which it occasioned in the interior of Europe, have been seldom equalled—and at length, the Grand Seignor invited the European ministers at his Court to hold a conference, and after stating to them the great abhorrence he felt at the bloody war then raging between so many Christian nations, offered his mediation for effecting a general peace! The offer of the Mohammedan peace-maker was not accepted, but rejected with pride and scorn, and hostilities were continued, until poverty brought peace. The war is represented by historians, as one of the most successful that England was ever engaged in. One hundred ships of war were taken from the enemy or destroyed, and £12,000,000 sterling acquired in prize money; but these glorious successes cost the nation 250,000 human lives, and upwards of £111,000,000 sterling! The slaughter of the opponents and allies of Great Britain in this dreadful contest, was little less than 800,000 men!

Foreign News.

The steamship *America* arrived at New York, on Wednesday, the 8th inst., bringing seven days later intelligence from Europe.

Prices both of cotton and breadstuffs had experienced a slight decline, in addition to that noted by last and previous arrivals.

It had been resolved to spare the lives of the convicted Irish rebels.

The cholera is scarcely mentioned in the English papers. The alarm had subsided.

The affairs of Austria are still in a crisis—the capital being surrounded by troops in the interest of the empire, and the Hungarians having retired from its vicinity, thus leaving the insurgents to their own resources. Whether they will capitulate, or fight it out to the last, remains to be seen.

The large arrivals of wheat have a depressing effect on the corn market.

Ireland.—M'Manus, O'Donohue, and Meagher, were sentenced to death on Monday, the 23d October, as O'Brien had been previously, but we are glad to learn by an article in the London "Times," that none of them are to be executed.

France.—The new Cabinet of Gen. Cavaignac sustained a signal defeat on Friday, on the question of military substitution.

The discussion of the Constitution was terminated by the Assembly on the 23d. Before it is finally proclaimed, it will have to undergo a revision. This revision would take place after an interval of five days, and was not expected to occupy more than a day or two.

The ultra-Democrats of all shades are making a desperate effort to produce a unanimity among their partisans as to the candidature for the Presidency. The friends of M. Raspail are urgently solicited to support M. Ledru Rollin.

The banquet agitation continues to hold its course, several have been announced this afternoon. M. Cabet is to preside at one, and M. Flocon at another.

In consequence of a report circulated that an *emette* was about to take place under the name of Bonapartism, Prince Louis Napoleon has caused to be sent to the journals a memorandum, in which he indignantly rejects all participation in proceedings so completely contrary to his political opinions, and so entirely at variance with the conduct he has pursued since the 24th of February.

The Government continues to take active measures for the repression of the clubs. A few of these have complied with the requisitions of the law, and resolved to hold their meetings openly; but most of these societies hold secret and illegal meetings in the faubourgs, at which some of the most mischievous demagogues play prominent parts.

The correspondent of the "Daily News" says: "Another scene of tumult and disorder was exhibited in the Assembly to-day. M. Dufaure, Minister of the Interior, in answering the questions put by M. Grandin, in relation to the banquet of Sunday last, alluded to the letter lately addressed to him by Prince Louis, on the subject of the expected *emette*, and intimated that there were no grounds for any apprehensions. This called up M. Pierre Napoleon, who was succeeded by M. Clement Thomas, and a scene of confusion and uproar ensued. Several members of the Assembly now express their misgivings about the policy of maintaining the Assembly so long a time as will be indispensable to pass the organic laws. It is therefore probable that a proposition will be made to dissolve the Assembly as soon as the law of elections and the judiciary system shall have been passed, leaving the rest of the organic laws to be decided by the regularly constituted Legislature of the Republic.

Italy.—The "Daily News," of Wednesday, published news received by telegraph, stating that it had received from its Paris correspondent intelligence dated Alessandria, (Piedmont), the 19th ult. A special courier had reached that fortress from Milan, which he had left on the 18th. On that day an insurrection had broken out against the Austrians.

Radetsky had mined the Palaces and the Cathedral, and threatened to blow them up. This did not, however, prevent the exasperated people from attacking the military. Several lives were lost, and the whole city rose in arms. The tocsin was sounded from every tower, and complete confusion prevailed.

The "National Saviour," under date of Turin, 17th, says: "A person, generally well informed, has announced to me this morning that an insurrection had broken out at Corno. The people had driven out the Austrians, but Radetsky had sent a force of 10,000 men against the city."

The Piedmontese army is 150,000 men strong.—Ossoppe capitulated on the 13th, on the most honorable terms. Advices from Rome announce that General Zucchi has definitely accepted the Portfolio of War.

Naples and Sicily.—A letter from Naples, of the 11th ult., says: "The negotiations relative to the affairs of Sicily are going on with great activity, and, according to the reports, the representatives of France and England have great hopes of bringing the parties to an understanding. The plan at present is, that Sicily should be raised into a Viceroyalty, with the second son of the King as hereditary Viceroy."

Austria.—The people of Vienna continue to strengthen the defences of their city; extraordinary barricades, resembling forts, have been erected in the suburbs. The country people continue to flock into

the town. Outpost skirmishes are frequent, but at the date of the direct advices no immediate battle was threatened.

According to intelligence from Cracow of the 17th ult., in the "Breslauer Zeitung," orders had been received there, on the 15th, to send all the artillery and cavalry from Lemberg, Przemyśl, Przeschow, and Tarnow, to Vienna. It was further asserted, that in consequence of an agreement with Russia, the Russian army, under Gen. Parant, would march into Cracow as soon as the Republic should be proclaimed in Vienna, or a rise should take place in Galicia.

Intelligence has been received from Vienna to the 21st. The city is completely surrounded by troops, and it is rumored that the Hungarians, who were advancing to the relief of the city, have retreated, in consequence of the desertion of two of the Hungarian regiments of hussars. The Cologne Gazette, under date of Oct. 21, says, the Prince Windischgratz has taken possession of the Island of Lobau with 2,500 men. Provisions are becoming very scarce in Vienna.

Hungary.—The following is a letter dated Pesth, Oct. 17: "News has just reached us that the Hungarians have seized the fortresses of Leopoldstadt and Mantz. The revolt of the Velques in Transylvania has been put down by the Tscheches. Urban has fled, and three noblemen and a Bishop have been hung. The rebel Ratzes has been defeated near Neubesee. Kosuth will depart to-morrow for the army, with a powerful landsturm as a reserve. Gen. Simowicz, who had come from Galicia, is fled, and more than half his army were slain by the peasants."

THE ADVENT HERALD.

BOSTON, NOVEMBER 15, 1863.

TWENTY-FIVE CONFERENCES—THE WINTER CAMPAIGN.—We propose to arrange, and hold twenty-five Advent conferences, in different parts of New England and vicinity, during the coming winter. They will be *Advent conferences*, and not gatherings for the discussion of other questions, under the cloak of Adventism. We shall state our position, and present our plans, in our next, so that all may see, and understand where we are, and what we propose to do. In the meantime, let Adventists give themselves to prayer, and let there be a breaking down before God, in humiliation and confession of our sins, that we may be renewed and strengthened for the work of our God. "Let us once more arise, and build." Let all "strengthen their hands for the good work." J. V. H.

The wants of the cause, in the Mission and Tract department, are such, that we are obliged to make a call upon the friends to replenish the treasury of this important instrumentality, of sustaining the feeble flocks, and of diffusing the light in new places.

Bro. LITCH has been at work, day and night, to build up and extend the cause. His principal labors have been among the destitute. His receipts have not met his expenses for some time past. We have aided the cause from this office all in our power; but our illness (after all the kindness and liberality of friends) seriously embarrassed us. We hope that the friends of the cause will consider this matter, and render the aid that their ability and sense of duty seem to require.

BACK VOLUMES.—We have sets of the *Signs of the Times*, stitched, of volumes 2, 5, and 6, and of volumes 1, 4, 5, and 6, of the *Cry*, which we will sell for 25 cents per vol. They can be sent by mail.

Those wishing for back volumes, should improve this opportunity.

We have four full sets of the *Cry*, excepting vol. 2, leaving 7 volumes in a set, which we will sell for \$3. Also two sets of the *Signs of the Times* and *Herald*, (old series,)—excepting vols. 1, 3, 7, and 8,—10 volumes for \$5. Those who speak first for these will secure them.

We have also a few volumes bound, for 75 cents.

TO CORRESPONDENTS.—C. B. HOTCHKISS.—Your argument demonstrating the diverse character and attributes of CHRIST is very good; but as you reply to arguments in the *Harbinger*, it would do no good only in that paper. Others besides you complain that when they write dissenting from the creed advocated there, that they do not find the "largest liberty."

"THE Eternal Punishment of the Wicked Not Annihilation." By J. W. BONHAM.—We have received a few more copies of this work, which has been much enquired for of late, but which we could not supply.

PROVIDENCE, R. I.—New Place of Worship.—The Advent society have fitted up a neat and commodious place at the junction of Broad and High-streets, where they expect to worship permanently.

He that doeth well, and rightly considers his own work, will find little cause to judge hardly of another.

Summary.

In Albany, Jane Elizabeth Britton has been arrested for shooting George L. Thomas, from her house in John-street, which was ascribed in the night. He will recover.

Old Mr. Rhodum, of Syllogos, has been committed to Talladege, Ala., jail for murdering his little son, and attempting to burn the house. When detected, he said he was making an offering of a lamb.

Thanksgiving.—The time-honored custom of observing a day of thanksgiving and prayer, is likely to become general throughout the United States. The following States have already set apart a day for that purpose, all occurring in this month:—Maine, the 18th; New Hampshire, 15th; Vermont, 15th; Massachusetts, 30th; Connecticut, 30th; New York, 23d; New Jersey, 23d; Pennsylvania, 23d; Maryland, 23d; Ohio, 23d; Missouri, 24th.

The great fire at Alexandria, La., which was mentioned in a telegraph despatch a short time since, consumed seventy buildings—about one half the town. Among the buildings burnt were the Canal Bank and the Post Office. The destruction of property was immense, and nobody was insured.

John B. Dillon, the Irish patriot and exile, has arrived in New York from Sligo.

The Bridgeport (Ct.) Standard says that the defalcation, or robbing of that institution, turns out to be a serious affair. The amount of loss is \$17,300, \$12,000 of which was in gold, taken from the vault, and \$5000 in bills. The fugitive took passage for Europe in the Hermann. Mr. Barnum, of Bridgeport, started in pursuit in the Britannia, which sailed five days after.

Sloop Susan, of Hartford, from Weatherfield, loaded with onions (of course), and manned by two young men, ran into the steamer C. Vanderbilt on Wednesday night, off Sands Point, causing the sloop to sink to the water's edge. A schooner came alongside, taking the men on board, and towed the sloop toward shore.

A female infant child, about a week old, was left on the doorsteps of house No. 7 Ash-street, and sent to the almshouse.

Mr. Robert Walsh fell down his stairs in East Cambridge on Saturday night, fractured his skull, and died on Sunday.

Mr. Calvin Gardner's store, in Hingham, was broken into on Tuesday night, and robbed of goods and money to the amount of \$50. A gold watch was stolen from the schooner Flash, lying at Cambridge bridge on Wednesday night.

THE BIBLE.

Hast thou ever heard
Of such a book? The Author, God himself,
The subject, God and man, salvation, life,
And death—eternal life—eternal death.—
Dread words! whose meaning has no end, no bounds.
Most wonderful book! bright candle of the Lord!
That of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss securely;
That star which throws a ray of heaven's
Own light to the hills of God, and points the
Sinner's eye."

Mr. Farnham's barn in Charlton was burnt by lightning on Sunday evening. Also George Andrews' barn in Farmington, Ct. loss, \$3000. The Pamech Manufacturing Co.'s satinet factory in Middletown, Ct., was burnt on Saturday night.

The city mills in Bangor, owned by Gen. Veazie and Mr. John Fiske, were burnt on the 7th inst. They cost about \$65,000.

Two cotton sheds in Memphis, Tenn., one containing seven hundred, and the other fifty bales of cotton, were destroyed by fire on the 22d inst. The former shed belonged to Mr. Howard, and the latter to Mr. James Woods.

Accounts from Montevideo to Aug. 18, state that Colonia was taken by Gen. Oribe, through treachery, in the night, and seventy of the inhabitants were drowned in attempting to swim to vessels in the harbor. Montevideo is the only port in the possession of the Oriental government. It was thought that place could not be sustained much longer.

On Tuesday of last week, Gen. Zachary Taylor was elected President of the United States for four years from the 4th of March next, by the choice of electors for that purpose.

A female infant, about a week old, was left upon the steps of house No. 41 Lowell-street, on Saturday evening. The child's clothing was of fine texture, and two extra suits were found in the shawl which contained it. She was named Anna Lowell, and taken away by John Augustus.

On Monday morning, the flag stretched across Court-street at the head of Hanover-street, pulled down a portion of the chimney to which it was attached. A lady who was passing, had a narrow escape, the bricks striking her bonnet and grazing her arm.

Rev. Micajah Colburn, formerly a Universalist minister, was killed on the Northern Railroad in Enfield, N. H.

In Tremont, Me., Mrs. Benjamin Benson, jr., had part of her foot shot off by a gun which fell from a door as she opened it.

John Holland, an aged farmer of Chester county, Pa., lost his life by his barn burning, he being unable to escape after he discovered the flames. One hundred bushels of grain were also destroyed in the barn.

A man at South Boston had his eye torn out by a pump handle, which flew up from the breaking of a pin.

George B. Brown, an overseer in the Connecticut State prison, was dangerously wounded on the 3d, by a sudden blow on the head from a small hammer, in the hands of a convict. The assailant repeated the blow, but was prevented from executing his evident purpose of killing Mr. Brown, by the interference of two other convicts.

France.—The present condition of France, according to the advices from Europe, forcibly reminds us of the following description of that country, recorded in the revolutionary period of 1794:—

Fire and Sword.	FRA—NOLLY.	Fire and Sword.
	FOOT.	
	HEAD.	

Exploration.—France divided—Throne overturned—Law under foot—Honor blotted out—Religion set aside—Fire and Sword in every corner.—*Journal.*

On Saturday last, Mr. Henry Durell, carpenter, while at work in the new block of granite stores in Kilby-street, owned by Mr. J. Phillips, fell through the scuttles, and was so badly injured, that he died in about two hours.

Mrs. Harriet Smith, 100 Green-street, New York, teacher in the Normal school in Grand-street, has not been heard of by her friends since Saturday week. She is 17 years old, and very handsome.

A large portion of the mason work attached to Grand College, Philadelphia, was torn away on Saturday morning, by the sudden washing away of the foundation of the Spring Garden reservoir.

George McComas, of the firm of Oldfield & Co., of Baltimore, had his right arm shot off while gunning.

At Fort Smith, Ark., Mrs. Steadham has been fined \$30 for cowhiding Mrs. Sabine, keeper of an academy, who had whipped one of Mrs. S.'s sons, a little boy belonging to the school.

William A., son of Rev. Mr. Bardwell, of Oxford, Mass., died on the 9th, of hydrophobia, having been bitten by a rabid dog the 29th July.

BUSINESS NOTES.

L. B. Sawyer—Have changed the address of S. C. to Rouses Point. B. W. Johnson, 25 cts.—We have not the book, and so credit to your paper to No. 3d. We wrote Mr. M., who in return wrote us that he should not go for a month, and would notify us—but we have heard nothing since, and sent no books.

R. H. H. have none.

J. Sawyer—Sent.

A. W. Perkins—There is but \$2 due next Feb.

H. P. Buttrick—What was overpaid on the Children's, says what was due on the Advent Herald.

H. Y. West—We will send till you leave, when please inform us. L. Damon—Sent you a bundle to Bangor, care of C. W. Kirkpatrick, on Tuesday.

C. R. Hamlin—It was not received. We credit you \$2 to the present time.

S. Patton, \$2.—We send no paper to New Rochelle, is G. L. a new subscriber there? We have thus entered it. Or did you wish your paper changed to that direction?

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

N. F. WEBB, of New Albany, Ind., stops his paper, owing \$2 00.

Total delinquencies since Jan. 1st, 1863. - - - - \$2 20

TO SEND THE "HERALD" TO THE POOR.

J. Brewster. - - - - - 0 75

APPOINTMENTS.

If time continue, I will preach at the following places:—Axe Factory (in Ashford, Ct.), Sabbath, the 19th; at Wales, Mass., the 30th, at 6 p. m.; at Three Rivers, the 21st, at 6 p. m.; at Granby, the 24th, at 6 p. m.; at Ashfield, the 26th, at 6 p. m.; at Haverhill, the 28th, at 6 p. m.; at Cheshire, the 29th, and continue as long as shall be thought best. Will Bro. Thayer and Rice make the necessary arrangements? R. V. LYON.

I will preach at South China Nov. 18, at 11 o'clock and evening. I. R. GATES.

Bro. A. Hale may be expected at Portland Nov. 19th.

The Lord willing, I will preach at Montgomery Vt., the 19th, and Johnson the 22d and 23d. S. N. GEARS.

The Lord willing, Bro. H. Stinson will preach in Portland (in the Brackett-street ward room) the 3d and 4th Sabbaths in Nov.

Providence permitting, I will preach in Worcester, Mass., Sunday, the 14th. Should the above interfere with any other appointment, I will preach in places in the vicinity. In each place I visit, I will address the youth, if the brethren provide opportunity. Until Nov. 15th, my P. O. address will be Worcester, Mass. H. HEYES.

The Lord willing, Bro. Geo. Needham will preach at Three Rivers Sabbath, Dec. 10th. He will spend about a week in the vicinity. (For the church.) W. G. ROGERS.

Providence permitting, I will preach at Rye Beach, N. H., the first Sabbath in December, and the second at Marlboro, Mass. N. BILLINGS.

CONFERENCES.

The Lord willing, a conference will be held in Whitefield, N. H., to commence on Thursday, Nov. 23d, and continue over the Sabbath. Edwin Burman will be present. G. W. Burnham and others are also expected. (On behalf of the brethren.) J. M. GOVE.

A protracted meeting will commence at East Charleston Village, N. H., Friday, Dec. 1st, and continue over the Sabbath. Bro. Pratt of South Troy, will attend. Bro. Geers, and the brethren in the adjoining towns are invited. Bro. Pratt will hold a meeting the Monday following at Glazer's Corner; Stoughton, Tuesday evening; head of the bay Wednesday evening; at Merrill's Hills the remainder of the week. Bro. Blake is requested to give appointments where he thinks best, I expect to accompany Bro. Pratt, and to continue in the field of labor. E. SCHREINER, JR.

BOOKS FOR SALE AT THIS OFFICE.

SECOND ADVENT LIBRARY (in 8 vols.)—Price, \$5 per set. SECOND ADVENT LIBRARY (New Series).—Each No. at 4 cts. 37 1/2 cts. per doz.; \$2 50 per hundred.—By the same.

NO. IV.—"GLORIFICATION." By the same.

NO. V.—WM. MILLER'S APOLOGY AND DEFENCE.

We are out of tracts Nos. 1, 2, and 3.

"A STATEMENT OF FACTS on the Universal Spread and Expected Triumph of Roman Catholicism." 12 cts.; \$10 per hundred.

"PROTESTANTISM; its Hope of the World's Conversion Falacious." 72 pp. Price 10 cts.; \$7 per hundred.

"THE BIBLE A SUFFICIENT CREED" By Charles Beecher. Price, 4 cts.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HARMONY (without music).—Price, 25 cts. ADDITION TO THE SUPPLEMENT TO THE HARP (60 pp.), 10 cts.; \$1 per doz.

"ADVENT SHELLED AND REVIEWED" (Nos. I, II, III).—Price, 37 1/2 cts. single; \$1 50 for the three bound together.

QUESTIONS ON THE BOOK OF DANIEL (for the use of Bible-classes and Sunday Schools). Price, 12 1/2 cts.

"THE ADVENT HERALD," and the "MIDNIGHT CRY." We can supply most of the back volumes of these papers.

THE RESTITUTION, Christ's Kingdom on Earth; the Return of Israel, together with their Political Emancipation; the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its Overthrow. By J. Litch. 141 pp. Price, bound, 7 1/2 cts.; stitched, to be sent by mail, 35 cts.; 1 discount by the quantity.

TRACTS ON PROPHECY.

No. 1.—"Looking Forward." No. 2.—"Present Dispensation—Its Course." 3.—"Present Dispensation—Its End." 4.—"What did Paul Teach the Thessalonian Church about His Second Coming?" 5.—"The Great Image." 6.—"I Will and I Will not Let My Love." 7.—"What shall be the Sign of Thy Coming?" 8.—"The New Heavens and the New Earth." 9.—"Christ our King." 10.—"Behold, He Cometh with Clouds." 15 cts. per set; \$1 for eight sets.

DIAGRAMS OF THE VISIONS OF DANIEL AND JOHN.

On paper (in three parts), without mounting, \$4; on cloth (in three parts), without mounting, \$5. On paper (in three parts), mounted, cloth rollers and cloth backs, \$6. These Diagrams cannot be sent by mail, but may be by express.

"ANALYSIS OF GEOGRAPHY," for the Use of Schools, Academies, &c. By Sylvester Bliss. 62 1/2 cts.; \$5 per dozen.

BLISS'S OUTLINE MAPS. \$9 a set. On thick paper, painted, \$24 set.

PROMISES CONCERNING THE SECOND ADVENT.—91 texts, with laconic remarks, and an appropriate verse of poetry on each. 48 pp. Price, 6 1/4 cts.

WM. MILLER'S DREAM, with Poetic Annotations. 22 pp. Price 2 cts.

TIME OF THE SECOND ADVENT.—What do the Adventists French now on the Time? Price, 4 cts. per doz.

BIRKS' Four Prophecies Embraced.—\$2. ELLIOTT'S work, 4 vols. (1 copy), \$12. LIFE OF WESLEY (a fine copy)—75 cts. SYLVESTER'S Embraced—75 cts.

"MY SAVIOUR," or Devotional Meditations in Prose and Verse, on the Names and Titles of the Lord Jesus Christ. By the Rev. John Estlin, M.A., Rector of Grosvenor, Somerset. Eng. 1 price, 50 cts.

CRUDEN'S CONCORDANCE. Price, \$1 50 bound in sheep; \$1 25 in boards.

LITHOGRAPH OF WM. MILLER. An excellent lithograph likeness, from a daguerrotype. Price, 50 cts.

TWO HUNDRED STORIES FOR CHILDREN. Compiled by T. M. Frebie. Price, 37 1/2 cts.

"GOSPEL CHART," and "DISPENSATIONAL CHART."—Price, 37 1/2 cts. each.

AGENTS FOR HERALD, &c.

ALBANY, N. Y.—Geo. Needham, NEW YORK CITY—Wm. Tracy, 228 Lydiate-st.

BUFFALO, N. Y.—H. Tanner.

CANTON, O.—Geo. Needham.

CHICAGO, ILL.—J. H. Benson.

CHICAGO, ILL.—J. H. Benson.

CHICAGO, ILL.—J. H. Benson.

CHICAGO, ILL.—J. H. Benson.

CHICAGO, ILL.—J. H. Benson.

CHICAGO, ILL.—J. H. Benson.

CHICAGO, ILL.—J. H. Benson.

CHICAGO, ILL.—J. H. Benson.

CHICAGO, ILL.—J. H. Benson.

CHICAGO, ILL.—J. H. Benson.

CHICAGO, ILL.—J. H. Benson.

CHICAGO, ILL.—J. H. Benson.



Luke 9:28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. II.

BOSTON, SATURDAY, NOVEMBER 25, 1848.

No. 17. WHOLE No. 395.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON.

BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies. \$10 for Thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. post paid. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

Paraphrase of Psalm Forty-Sixth.

God is our strength, the hope that ne'er shall fail;
Droop not, my heart, nor thou, my courage quail;
Though the firm earth to her foundations shake,
Though crash the forests, and the mountains quake,
Though upturn ocean in wild surges roll,
Though the world tremble,—be thou firm, my soul!

Rest on thy God, and upward turn thine eye,
From earthly jar, to that calm world on high—
To the pure stream, on whose eternal bank,
Drifts of unfading joy the faithful drink;
Full as that stream that glads the blest alone,
Flow the unbounded mercies of our God.

In heaven, Here reigns, in Zion, too, He dwells,
When foes assail her, He their power repels;
Fierce raged the band—God spake—the dread array
Melt as the mist before the beam of day;
God is our strength, beneath his saving arm
We smile at danger, and defy alarm.
Behold the wonders of his mighty hand—
Mark how destruction sweeps the ravaged land;
He breaks the battle, snags the spear, the bow,
Burns the proud car, and lays the victor low;
How, then, ye nations, to the Christ's red-rod—
Bow your proud hearts, and trembling, own your God!
God is our strength, beneath his saving arm
We smile at danger, and defy alarm.

Protestant Churchman.

The Work of the Messiah.

BY RIDLEY H. HERSHELL,
PASTOR OF A CHURCH OF CONVERTED JEWS IN LONDON, ENG.

(Continued from our last.)

THE mode in which the covenant made with Abraham is spoken of in Holy Scripture is alike opposed to the partial views both of Jews and Christians; it is referred to, throughout the whole inspired volume, as something special and peculiar—its blessings extend to all the families of the earth: and yet it has an especial connection with the Jewish people. If, as some Christians suppose, nothing more was meant than that the Messiah should descend from him, this was no special promise to Abraham, no peculiar honor conferred on him individually, but one he shared with his father Terah, and with hundreds of his descendants.—Nor could the great blessing promised consist simply in having a numerous progeny, millions of whom were wicked and miserable. A numerous seed, who were to be a blessing, was a glorious promise; but a numerous seed, who should so dishonor God as to be driven out of their land in disgrace, to be a proverb, a byword, and a reproach among all nations, savors more of a curse than of a blessing. O! if Christians would but consider how the truth and the glory of God are connected with the integrity of His promise to Abraham, they would not dismiss the subject in the careless and cursory manner many of them are accustomed to do, but would patiently investigate whether a portion of that promise does not yet remain to be fulfilled.

One marked peculiarity of all prophetic intimations is, that they never stop short of the ultimate judgment, or the ultimate deliverance. This is one cause of their apparent obscurity; all that has been fulfilled appears to fall short of the full amount of the prediction. The matter may be stated thus: The creation which God made "very good" has fallen into a corrupt and evil state: God has revealed His purpose of undoing this evil—bruising the head of the serpent through the seed of the woman. This grand consummation was ever in the minds of the inspired prophets, and, therefore, every judgment, and every deliverance, as a type and an approximation to the last great judgment and deliverance, carried them, in spirit, to the time of "the restitution of all things;" and the prediction that commenced with the nearer event, almost invariably concluded with the "consummation of the

age," (εὐαγγελία του αἰῶνος,) when "the Lord shall reign forever and ever," and "the righteous shall flourish"—shall "shine forth as the sun in the kingdom of their Father."

This key to the predictions of the prophets will remove much of their obscurity; will solve the difficulty of fitting the apparent fulfillment to the prophecy, by intimating that the entire accomplishment will not take place until the time when "the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." Matt. 13:41.

In considering any of these Divine intimations of the future which were communicated, either directly by God himself, or through the medium of His prophets, we must therefore, in order to understand them aright, connect them with the great Deliverer and the final deliverance—with the Messiah and His work. In the promise to Abraham this connection is too obvious to require proof—"In thee shall all families of the earth be blessed." If the families of the earth were to be blessed in Abraham, irrespectively of the Messiah, then Abraham, and not the Messiah, would be the great Deliverer. I believe, that in Abraham, in his seed, the Messiah, and in his seed the children of Israel, all the families of the earth will yet be blessed. I do not tell my brethren, the Jews, that this has already been accomplished, but I say that it has been partially accomplished. The Deliverer promised in Eden, He who was emphatically "the seed of the woman," (Gen. 3:15; Isa. 7:14,) and who was born of a lineal descendant of Abraham, has come, and "hath poured out his soul unto death; and He was numbered with the transgressors; and he bore the sin of many." Isa. 53:12. He left to His disciples a blessed word of truth to proclaim, even "the everlasting gospel;" not a new religion, but a development and expansion of that which was from the beginning. Wherever this has been received into the heart, man has been truly blessed; wherever it has even been assented to by the understanding, and, in any measure, taken as a rule of life, the face of society has given place to civilization. But I believe the blessing promised to Abraham will have a further accomplishment: not only shall his seed, the Messiah, who now reigns only in the hearts of a few humble followers, reign over the whole earth; but the seed of Jacob, who inherited the birthright of blessing, shall yet "be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Mic. 5:7.

When my brethren are asked in what way the families of the earth have been blessed through Abraham and his seed, it is customary with them to say, that a knowledge of the true God has been communicated to men through the diffusion of their sacred Scriptures. But who has done this? Jews first, undoubtedly; but only such Jews as believed in Jesus of Nazareth as the Messiah. Does it never occur to them as somewhat singular, that all the knowledge of God and of Divine revelation that has ever been conveyed to ignorant idolaters, has not been by Jews as such, but by believers in what they consider a false religion—by followers of one whom they believe to be an impostor?† * * * * *

Nothing can be more unlike than God's ways and man's ways, of bringing about any purposed work. Man impatiently rushes along the nearest road, and sometimes heedlessly destroys in his progress that which is more valuable.

* So we believe—limiting the heirs to the subjects of the resurrection.—Ed. Her.

† Here a short address to Jews, not interesting to other readers, occurs, which we omit.—Ed. Her.

ble than the object he aims at; but He who "knows the end from the beginning," carries on His plans in a way we cannot fathom; bringing about great results from most unlikely causes, and seeming to stop short, or even to turn back, at the very crisis where we would press eagerly forward. How long delayed was the fulfillment of the promise to Abraham, "I will make of thee a great nation!" Nearly forty years elapsed between the first promise and the birth of Isaac; and Isaac was married twenty years before he had any child. Then came the long captivity in Egypt; and when Moses was raised up to be a deliverer, the ignorance and unbelief of his sorely oppressed brethren delayed the commencement of efforts for their deliverance for forty years. But for all these delays there were good and wise reasons, which, in some cases, our gracious Father has condescended to explain to us; and to meet the others, has given us a general rule that may satisfy us in all our inquiries—"The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to us-wad, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

In the time of Abraham "the iniquity of the Amorites was not yet full." Gen. 15:16. We know not what warnings and expostulations the evil nations that inhabited Canaan may have had; we know not how many among them may have repented, and "died in faith" during the four hundred years' probation allotted them; but we are desirous to "account that the long-suffering of the Lord is salvation;" (2 Pet. 3:15;) that "the riches of his goodness, and forbearance, and long-suffering, leadeth to repentance;" (Rom. 2:4;) and we may therefore believe that there have been "remnants according to the election of grace," added to the family of God, out of many "kindreds, and tongues, and peoples, and nations," of whose spiritual history no record has been given us. Far be it from me to represent God as a being so weakly benevolent as to treat the righteous and the wicked alike; to confound sin and holiness, and utter threatenings which He never means to inflict; but I must speak of God as He speaks of Himself—as one who hath "no pleasure in the death of the wicked," who is "not willing that any should perish." And when we are thoroughly convinced that the God of all power and might is also the God of love, we can afford to suspend our judgment in regard to many of those "terrible things in righteousness" that we meet with in Scripture history, or behold in the world around us; assuredly believing that the Judge of all the earth will do right.

It is interesting to view the history of Joseph as typical of that of Jesus Christ the Messiah. Hated by his brethren; betrayed and sold by them; exalted to be a prince and deliverer, and in that character making himself known unto them; as in the latter days, Jesus, the Great Deliverer, shall make himself known unto His brethren according to the flesh, the Jews, who shall then look upon Him whom they have pierced, and mourn.* Zech.

* This prophecy, which those who believe the Jews are to receive some peculiar privileges in the kingdom, constantly apply to the second advent, evidently was fulfilled at the first advent. John testifies, (19:34-37,) that when Jesus had expired on the cross, one of the soldiers pierced his side with a spear, and brake not his bones, as was customary in such executions; and he adds: "For these things were done, that the Scriptures might be fulfilled, A bone of him shall not be broken. And another scripture saith, They shall look on him whom they pierced." Here is an express declaration of its fulfillment, and so indisputable is the assertion of the evangelist, that when we pointed it out to one who took the view of Mr. Herschell, he replied, that he "begged leave to dissent from the opinion of the apostle."

12:10. But into this, and the deliverance of the children of Israel out of Egypt by Moses, I do not now enter, because the prominent features of both these transactions are typical of the work which the Messiah shall perform at His second coming in glory, and can therefore be better treated of in connection with the predictions of the latter prophets on this subject.

I must, however, take a glance, in passing, at one remarkable passage in the conclusion of the song sung by the children of Israel, after their deliverance at the Red Sea, because it affords a good example of passing from the immediate deliverance, to that state of glory and peace which is to succeed the ultimate deliverance, entirely passing over all the intermediate vicissitudes. "Thou shalt bring them in, and plant them in the mountain of thine inheritance; in the place, O Lord, which Thou hast made for Thee to dwell in; in the sanctuary, O Lord, which Thy hands have established. The Lord shall reign forever and ever." Exod. 15:17, 18. Here we have not only that mountain spoken of as prepared and ready, which more than four centuries after was still covered with the lame and blind idols of the Jebusites; but we have the sanctuary, the *Mikdash* mentioned, which, it is said, God had made for Himself to dwell in, in which He will "reign forever and ever." How poor would the fulfillment seem in comparison with the glorious promise, should we confine it to the abode of the Shechinah in the Temple of Solomon; which temple was forsaken by five-sixths of the nation a few years after its completion! No: we must look for the fulfillment of this at the time when the "tabernacle of God is with men;" and when his "sanctuary shall be in the midst of them forever more." Ezek. 37:27, 28; Rev. 21:3.*

The dealings of God with the children of Israel in the wilderness are such a fruitful theme for spiritual meditation, that it is difficult to restrain one's observations within reasonable limits. It is not Jewish pride, but the Spirit of God that declares: "What nation is there so great who hath God so nigh unto them; and what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day." Deut. 4:7, 8. When we consider Israel's vocation to be "a kingdom of priests and a holy nation," and God's declaration that He "will dwell among the children of Israel," and contrast these with Israel's history from that day to the present time, we are constrained to look for another state of things, in which these grand designs of God shall be accomplished, and not, as they appear at present, frustrated and abandoned. If my brethren of the house of Israel, would seriously contemplate their vocation—their true spiritual vocation—it might lead them to see what a mighty change must come over them before they are in a condition to be "a kingdom of priests;" a change not of outward circumstances, nor of intellectual cultivation, but of the heart and affections; and what can any mere human Messiah do towards effecting this?†—(To be continued.)

The mourning spoken of, was also then fulfilled; for Luke (23:27, 48) testifies, that there followed Christ "a great company of people, and of women, which also bewailed and lamented him." "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned." This shows that there was no little mourning on that occasion, that this prophecy was then fulfilled, and that we have no reason to look for a second fulfillment in the future.—Ed. Her.

* This Rev. 21 teaches us in the new earth; and consequently it embraces all the saints.—Ed. Her.

† We must be careful not to apply conditional promises to the Jews as a nation, and expect their fulfillment, when the Jews have violated the conditions.—Ed. Her.

The Waldenses.

A Christian mind always takes great delight in studying the providence of God in reference to his church. But a great part of ecclesiastical history, so called, is occupied in tracing the synagogue and church of Satan. Ecclesiastical history for more than a thousand years, is almost solely occupied with the pranks and antics of the man of sin, the son of perdition; while the history of the Church of Christ is written in fire and blood, at the stake and with the sword, or lies open only to the eye of the Great Shepherd of Israel, who has followed his little flock on mountains, in wildernesses, in dens and caves of the earth, in sheep skins and goat skins, being destitute, afflicted, tormented. It is not in the path of Popes, Archbishops, and lordly, luxurious, persecuting councils, that you follow the footsteps of the flock, though you may often trace them by the marks of hell's excommunicating thunder, scathing, scarring, and blasting.

It is one of the most astonishing things in the world, that directly at the doors of the Romish court, beneath the reverberating thunders of the Vatican, there has always existed an unconquered community of Protestant Christians.—They are dwellers of the Alps; the light of the Gospel has never gone out amongst them; and from time immemorial the inhabitants of one of their valleys have borne on their coat of arms the emblem of a torch surrounded by darkness, with the Latin inscription, *Lux lucet in tenebris, the light shineth in darkness.* The name of the valley itself, *Lucerne*, originated from this fact. This people are the Waldenses.

This appellation of Waldenses is taken from their locality in the valleys, and signifies valley-men, from the Latin *vallis*, or the Italian *valli*, whence the word Valenses in Latin, and Vallesi or Valdesi in Italian, *inhabitants of the valleys.* The term Vaudois in French signifies the same thing, and this is the term by which the Waldenses signify their own Church, the Church of the Vaudois, a name entirely distinct from that of the Canton de Vaud in Switzerland. The old historian Leger, the learned Beza, Bernard of Fontcaud, Ebrardus de Bethune, Faber, Gilly, Henderson, and others, have demonstrated this to be the origin of the name, and not Waldo, as has sometimes, by a great mistake, been asserted. Ebrardus de Bethune, who wrote against the Waldenses, says that they call themselves *Valenses*, because they dwell in the valley of tears. Bernard said that they were called *Valdenses* from a deep valley, (*a valle densa*) because of the dense errors in which they were involved.—Leger, Beza, and others, have derived the name of Waldo himself, or Valdo, from the Waldenses, as given him because he received his own doctrines from them. The term Waldenses is now used exclusively of the inhabitants of the valleys of Piedmont. Faber, in his admirable work on the ancient Vallenses and Albigenses, restricts himself to the term Valenses.

This region is one of great magnificence and beauty. It comprehends on the summits of its mountains some of the grandest points of landscape scenery in all Europe. There is almost endless variety in the scenery. You enter gradually from the lovely plains of Turin into the mountainous region, the face of nature becoming more wild and picturesque, until you are shut out from the world by eternal barriers, verdant at their base, but rock-ribbed and ancient as the sun. Here the forms of nature have a solemn and awe-striking grandeur, which makes an element of powerful discipline to a susceptible mind. There is indeed a mingling of every quality of beauty and majesty in this scenery, so that if you thought to select a place in which to train up a people worthy of Jehovah, and faithful to their God, of all regions in the world you would choose these mighty Alpine solitudes. The soul is sometimes filled with ecstasy at the exquisite beauty of the scene, and then again as you advance up the valley, you enter, perhaps suddenly, upon a region of such awful wildness and desolation, that nothing can be more impressive than the contrast. Then, as you rise at the head of the valley, to cross the vast mountain ridge by which it is bounded, and which generally takes its name from the lofty summit nearest the pass, at every step your prospect is enlarging, while immediately around you the crags are piled in more fantastic and awful forms, out-jutting and tremendous precipices, jagged granite needles shooting inaccessible to heaven, cavernous masses of rock torn and split asunder to form a passage for the roaring torrent, which sometimes they bridge over at a giddy height. Above you are the tops of the snow-shining mountains, glitter-

ing in the regions of eternal ice. When you reach the summit of the pass, and the highest point of vision, oftentimes the view is so vast and splendid, especially of those majestic pyramids of ice and snow, that it is with the greatest difficulty you tear yourself from it, and commence your descent into another valley on the other side. As you go down, the succession of contrasts is in the reverse order; from sublimity to beauty, from savage wildness to a softness and luxuriance that quite captivates the heart with its loveliness. These various attractive features the valleys of the Waldenses do not possess on so vast a scale as the more northern and loftiest Alps, as Mont Blanc with the valley of Lauterbrunner, but yet they enclose some of the most charming and some of the grandest scenery in the world. The tourist might spend his summer on the Cottian Alps alone, and meet continually with unexplored forms and recesses of beauty.

There is no denying or doubting the elevating influence of such scenery upon the mind. Nor is it difficult to tell why a mountainous region is most favorable to nourish great thoughts and free and resolute souls. From their youth upward, the inhabitants are familiarized to dangers and hardships. Industry becomes a habit and a trait of nature. Simplicity and frugality of life are virtues of families, which the climate and the soil impose upon them. They are early risers. They are nearer the cloudless heavens than the people of the plains, they breathe a purer and more bracing air, and physically their development is more energetic and complete. They are above the world, much shut out from intercourse with it, not in bondage to fashion or the ambition of cities.—Their religious views take possession of the heart and mind with a more tenacious attachment, and there is a grave steadfastness of purpose in their adherence to what takes their convictions, which is like the rugged walls of rock around them. And though a degree of cultivation of taste and imagination is needed for the preservation of a deep sensibility to the beauties and sublimities of natural scenery, yet those grand and commanding forms of nature which encircle the body, and form, as it were, the walls of its abode, do always more or less cast their shade upon the soul, are reflected in its silent depths, and make it thoughtful.—Standing amidst the awful forms of great mountains, they seem to speak to you as with the voice of God, they gaze at you with a solemn expression, a countenance of mingled rebuke and pity towards the fallen inhabitants of such a glorious world.—Dr. Cheever.

The First French Revolution.

But let us pass on to the "*Place de Revolution.*" Here, where now all is gaiety and mirth, stood the guillotine that groaned under the weight of bodies it was compelled to bear. In the middle of the Reign of Terror, Fonquier Tinville was the public accuser—a man destitute of all passions but that of murder. All the baser lusts of human nature seemed concentrated into one feeling in this iron man—the love of blood. Massacres were at their height, and here by this spot, the tumbrils were constantly passing, bearing their load of victims from the prisons to the scaffold.

There, in that spot, in fair sight of yonder palace, where Robespierre was accustomed to sit and watch the executions, stood the bloody engine. As I stand here, memory is but too faithful to the history of the bloody time.

Here comes the King, carried like a common criminal to his execution! Scarcely has his head rolled on the scaffold, before the pale yet calm and dignified Queen passes by, hurrying to the same!

Here, too, came the base Malesherbes and all his family. The axe falls, and is scarcely raised again, before Madame Elizabeth, sister to the King, places her fair neck under it, and is no more!

Custine, for having said he loved his father, who had been executed; Alexander Beauharnois for committing a mistake in the army; the brave old Marshal Luckner, for nothing at all; General Biron and others; the infamous Madame du Barri; the beautiful young princess of Monaco; the noble Madame Lavergne; young women in almost countless numbers, many going at their own request to die with their parents; the son of Buffon; the daughter of Vernet; Florain, the novelist; Roucher, the poet; and literary men without end, pass by in such rapid succession, that the eye grows dim, and one after another lies down on the block, and their bodies are trundled away in brutal haste to the still more brutal burial.

A year before these bloody executions to which I referred, a procession passed by here on their way to Notre Dame, carrying to an ancient church a lewd woman, as the Goddess of Reason. An apostate Bishop, with several of the clergy, appeared at the bar of the Convention, and publicly abjured the Christian religion. Pache, Hebert, and Chaumette, the municipal leaders, declared they would "dethrone the King of Heaven, as well as the monarchs of the earth."

Drunkards and prostitutes crowded around, trampling on the religious vessels that had been consecrated in the Churches, and the images of Christ.

It was publicly declared in Convention, that "God did not exist, and that the worship of Reason was to take his place; and Chaumette, taking his veiled female by the hand, said:

"Mortals, cease to tremble before the powerless thunders of God, whom your fears have created. Henceforth acknowledge no divinity but Reason."

Mounted on a magnificent car, this beautiful but abandoned woman was drawn to Notre Dame, followed by courtesans, and there elevated on the high altar in the place of God, and the Church was re-dedicated as the temple of Reason. Then followed a scene of licentiousness within the walls of that Church, the pen of the historian dare not describe.

Well, God is no more to the French people, and on all the burial places is placed, by order of the government, "*Death is an eternal sleep!*" Awful condition of human society, that the most careless observer must see, will end in an earthquake that shall startle the world. Yet I see the hand of a just God in it all.

First fell before the wronged and starved people, a haughty and oppressive nobility, by the very violence they themselves set on foot. Next came the overthrow of the priests and the confiscation of their property, and their public massacre, all of which they had merited by their oppressions, corruptions, profligacy, and robbery.

Thus far, each received the reward of his deeds. But now the people, drunk with success and power, refuse to recognize the hand of a Deity in enabling them to obtain their rights,—nay, pulcely scoffed him. Well, they too then must perish in turn. God will sweep them all away in succession, till they begin to obey the laws of justice and truth, and bow to his overruling hand.

The year that followed this dethronement of the Deity, has no parallel in human history.—France bled at every pore, and her population receded in crowds into the grave. One wild cry of suffering rent the air, and devils rather than men stood at the head of government.

A year thus rolled by, when Robespierre saw that he could not control a people that recognized no God, and trembling on his bloody throne, as he saw the unrestrained voice of human passions rushing past him, bearing on its maddened bosom the wreck of a mighty people, resolved to reinstate the Deity on his throne. And lo! in this garden a magnificent amphitheatre is reared under the guiding genius of the painter David, and filled with the expectant crowd.

Clad in blue apparel, and bearing fruits and flowers in his hands, Robespierre appears at the head of the procession, and to the sound of stirring music, ascends the platform built for his reception. Statues representing Atheism, Discord, and Selfishness, are set on fire by his own hand and consumed. But when the smoke disappeared, there appeared in the place of Atheism, Discord, and Selfishness, a statue of Wisdom. But, alas! it was blackened with smoke and covered with ashes, a fit emblem of the sort of wisdom that the occasion exhibited. They then adjourned to the Champ de Mars, and closed the day with patriotic songs and oaths offered to the Supreme Being.

Men of their own accord had declared that they could not live without a God, and stamped themselves as fools in the eyes of the world.—But this did not prevent the punishment. The oppressive aristocracy and the profligate court had fallen as they deserved. Next disappeared the corrupt and plundering clergy, and the infamous Catholic religion. God had dealt justly with them, and now the atheistic and insulting anarchists, must take their punishment. And it is a little singular that this very occasion, in which Robespierre so haughtily re-enthroned the Deity, should be the chief cause of his sudden overthrow; and what is still stranger, that he should be apprehended and executed in the same blue coat he wore on that day. Thus God often puts a mark on his acts, by which men can know their meaning and intent.

We have no room in this article to speak of the last fearful act in this long and bloody

tragedy which closed up the Reign of Terror, and introduced a new era to France. But it seemed impossible, as I stood in this beautiful garden, on a bright summer evening, and watched the gay throng passing by, that it had been the scene of such strange events. How slight an impression the earth takes from the deeds done upon it!

But the wave swept on, and the wild storms passed by, and the chaos again assumed shape and order. What experiments had been made in morals, and religion, and government!—What truths elicited and errors exploded!—The race of man had tried, to their everlasting remembrance, some experiments in society.—But after it all had subsided, and the smoke and dust had cleared away, there stood the heavens as God had made them, and there his truth as he had revealed it, and there his government, more commanding and awe-inspiring than ever.

Men are thrown into commotion and become wiser than their Maker, but their wisdom always turns out in the end to be folly; and after they have wrecked their own happiness, and destroyed their own prospects, they confess it all, and obey for a while the commands they thought they had forever shaken off.—J. T. Headley.

Angels Cannot Merit.

If duty exclude merit, the condition of the angel, as much as that of the worm, excludes merit. If all which the angel has belongs to the Creator, if that noble intelligence which elevates him far above our own level be the property of God; if that awful might, which could strew the ground with the thousands of the Assyrian host, be communicated by Deity; if that velocity of flight, which fits him to go on embassages to the very outskirts of creation, be imparted by his Maker—there must be a demand, an inalienable demand, upon the angel, for every instant of his time, and for every fraction of his strength, and for every waving of his wing. Duty, the duty which is imposed upon him by the fact of his creatureship, can draw no frontier-line excluding from a required consecration to God the minutest item of those multiform possessions, which render him a splendid and mighty thing, the nearest approach to divinity in all that interminable series of productions which bounded into being at the call of the Omnipotent.

So that the angel, just as much as the meanest of creatures, must say of all that he can bring to God, Of thine own do I give thee. It is, indeed, a costlier offering than the human eye hath seen, or the human thought imagined. There is a fervor of affection, and a grasp of understanding, and a strenuousness of labor, aye, and an intenseness of self-abasement and humility, which enter not into the best and purest of the oblations which are laid by ourselves at the feet of our Maker. But as there is not one jot less than duty prescribes, neither is there one jot more. God gave all which is brought to him. His glowing love. His soaring intellect. His awful vigor.—His beautiful lowliness. And shall he be laid under obligation by his own? Shall he be bound to make return, because he hath received of his own? O, we may discuss, and debate, upon earth, the possibility, or the impossibility, of creature-merit. But we may be sure, that if the question could be propounded to angels, the thought of merit would be rejected as treason. Standing in the immediate presence of their glorious Creator, privileged to gaze, so far as it is possible for creatures to gaze without being withered, on his unveiled lustres; and fraught with the consciousness, that, however wonderful their powers and capacities, they possess nothing which God did not give, and which God might not instantly withdraw—angels must feel that the attempt to deserve of the Almighty would be tantamount to an attempt to dethrone the Almighty, and that the supposing that more might be done than is demanded by duty, would be the supposing an eternity exhausted, and time left for some praise-worthy exploits. Angels must discern, with an acuteness of perception never reached by ourselves whilst hampered by corruption, that each energy in their endowment constitutes a requisition for a contribution of glory to Jehovah; and that the endeavor to employ it to the procuring greatness or happiness for themselves, would amount to a base and fatal prostitution, causing them at once to be ranked with the apostate. And thus, upon the simple principle that "all things come of God," and that only of his own can they give him, angels, who are vast in might, and brilliant in purity, would count it the breaking into

rebellion to entertain the thought of the possibility of merit; and unless you could prove to them that God had given less than all, that there were abilities in their nature which they had derived from sources independent of Deity, and that, consequently, their duty towards God required not the dedication of every iota of every faculty; unless you could prove to them this—and you might prove this, when you could show them two Gods, two Creators, and parcel out between two Almighties the authorship of their surpassing endowments—you would make no way with your demonstration, that it was possible for an angel to deserve of God.—*Melville.*

"And their Works do Follow them."

John, the Apostle, whilst in the isle of Patmos, heard a voice from heaven, saying to him, "Write." A most important truth was about to be communicated for the instruction and consolation of the saints of all succeeding ages—"Write, Blessed are the dead who die in the Lord." He does not say, happy are the living, who enjoy the good things of this life; but happy are the dead. Not all the dead, for of those who die in their sins our Saviour said—"Where I am ye cannot come." They are not blessed. They now know by fearful experience what an inspired Apostle said long ago—that "it is a terrible thing to fall into the hands of the living God." But blessed are the dead who die in the Lord—those who die in faith, as did the ancient patriarchs; those who fall asleep in Jesus.—Blessed are they—"Yea, saith the Spirit, that they may rest from their labors." On earth they had an inward conflict—the flesh lusting against the spirit, and the spirit against the flesh. They found a law in their members, that when they would do good, evil was present with them. They had temptations from without. They wrestled against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. They had many cares, anxieties, and exhausting labors. But death ends the warfare; and they rest from their labors. No more inward conflict; for all within is pure. No more outward conflict; for the wicked cease from troubling. No more cares and anxieties; for they are beyond the reach of evil. No more exhausting labors; for they rest—their sweet employment in heaven is refreshing, not exhausting; and the soul is no longer trammelled by a feeble, decaying body. They rest from their labors.

And their works—are they forgotten? No; they are in their proper place. They do not precede the saints, to secure for them an entrance into heaven, a crown of glory. They were imperfect; and imperfect works cannot claim a reward. They do not even accompany them, as part of the price of their salvation. Imperfect works can do nothing towards purchasing an imperishable crown. And then, so far as they were good, grace made them so. "By the grace of God I am what I am." But they are not forgotten. They follow them. Jesus Christ secures to them an entrance into the New Jerusalem; and then their works follow to increase their felicity. Even the giving of a cup of cold water for the sake of Christ, loses not its reward.

1. Then death is a blessing to the righteous. To depart and be with Christ is far better. It is better to be absent from the body, and present with the Lord. Then weep not for the pious dead; but rather weep for yourselves, ye who yet linger in the wilderness. They have passed the Jordan; they are in their Father's house. They rest. Blessed are they.

2. Good works, in their proper place, are most important. They are the appropriate fruits of divine grace—the outward manifestations of the inward life, proving to a wicked world the divine excellency of Christianity. They do not purchase heaven; but by divine grace they add to its bliss. They do not claim reward as justly due; but they joyfully receive it as graciously conferred. "Therefore," saith Paul, "my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord: forasmuch as ye know that your labor is not in vain in the Lord." It is not in vain. This can be affirmed of no other labor. Men labor much in vain. Their protracted and exhausting toil ends in disappointment and " vexation of spirit." But they who serve the Lord never lose their reward. Their treasure is laid up in heaven; and it is safe. What an encouragement to abound in good works! There is great reward in the performance of them; and they follow the righteous to heaven to add to its joy.—*Presbyterian of the West.*

Happiness in doing Good.

[Extract from a sermon on the educational wants of the West. Preached by Rev. HENRY WARD BEECHER, at the Plymouth Church, in Brooklyn, N. Y.]

"Freely ye have received—freely give!"—MATT. 10:8.

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'"—ACTS 20:35.

These words contain at once the formula and the philosophy of human happiness. No man can be happy who *confers* no happiness. Benevolence alone is the faculty whose action harmonizes with itself every other faculty of the mind. When the imagination revels, the rest of the mind—its religious fervor, its social joys—may lie dormant. When the intellect alone acts, nothing vegetates; the mind lies in a clear, transparent atmosphere, through which all shapes and colors stand apparent; but nothing swells and bursts into leaf and blossom; for the intellect has light, but not heat. When Conscience alone acts, the mind suffers; for in this life, more than otherwise, the pure action of conscientiousness is *painful*; it gives *vigor*, *decision*, rarely exquisite pleasure, often, and usually, pain; it is a censor, and criticizes; it is a schoolmaster, and governs by the rod; it is a dictator, and is imperious. When it harmonizes all the faculties of the mind with itself, and leads the man with his fullest consent to rectitude and justice, it yields, then, a stern satisfaction: but when it pushes the will to duty through insubordinate passions, it fills the soul with clamor and sadness. When overpowered, it protests, and arouses against usurping emotions—its fang is poisonous, its stroke anguish.

To every faculty of the mind, there is a limited sway and an appropriate pleasure; but to one faculty only is there given supremacy, and that faculty is Benevolence; and as its rule is legitimate, its remunerations are real joys, blessed. When it comes in full apparel to the throne

"Upon her lightning brow Love proudly sitting
Flames out in power, shines out in majesty!"

Then it is Summer in the soul—all its passions flow like sobered streams; all its heights are clad in green and flowers; all its vales breathe odors, its atmosphere is peace, its day is joy, and day or night, the heart that is governed by a true benevolence is full of deep delight.

O, how long shall a mocking world stand above this golden mine—the vein untold? Men are all agreed to search for happiness. Ten thousand abandoned shafts tell where they have vainly dug; ten thousand broken cisterns tell how their thirst has been mocked.

We know what wrath and hate can do. The whirlwind of excitement which they bring—if for a moment they stimulate—as surely desolate the mind; and Satan laughs to see revenge and wrath go forth asking the way to happiness.

We know what lust can do; its heavens glow like brass; its hour is like the raging of the furnace; that hour passed, and life is but the embers and the ashes of that spent furnace.

We know what joy there is in mere avarice; all its life is in expectation; in the present and in the past it has no joy; what it *means* to be is its life. We know, too, what satisfaction there is in the pleasurable life of affluence; its joys have gone in procession before us, its pageants have flared by night and flaunted by day, its glow and glitter are remembered, but its *ennui*, its deep dejections, its restless cravings, these are not chronicled or published. We see the foam of its wine first poured out: the serpent that lies coiled in the bottom of the cup they only see who drink it to the dregs. Thank God! the mind is not made of such stuff that it can be upholstered into bliss; it is not silk nor plush; it is not equipage, or banquet, that can say, "Peace I give unto you." Pleasure gives revels, exhilarations, madness; but upon short leases, more difficult of renewal every year.

But it was never ordained to crown the morning with peaceful dew, or wash the sultry hours with crystal rain, or send a balmy breath through all the plains and vales of the soul, or in steadfast effulgence to shine upon it. It can most earnestly fire the soul to *desire*—it never dares to meet those desires; it cannot give them the needed boon.

I would to God statistics could be taken from within men as well as from without. We can count their myriad numbers, record their ages, mark down where they live, register their stocks, and count their sales. We know what seas receive their ships, and whither they send from fertile shops the vast productions. But who has yet taken register of morning hopes, and traced them to their evening exit? Who has

noticed the mind's distraction, the alert fear, the wronged conscience, the chafed temper, the burning stream of avarice driving on the grinding machinery? Who has shown the daily strokes by which the inward graver has traced those hieroglyphics on the forehead which need no Champollion to decipher? We know what Man is in his outside—in his noise and bustle and mad whirl; but only God knows what is man within. Six thousand annual suns have lighted the path of human desire to the eye of God. The registration of six thousand years of trial after happiness lies in the recording books of Heaven. On earth, history records and grossly touches here and there a feature of the long landscape; but in heaven we see the secret history; not the temples, but the vanity of the builder and groans of the laborer; not the throne, but the heart of the restless occupant; not ships and shops, but the rise and result of those goading desires that employed them; not the palace and the mansion, but the dull plethora, waking to feverish desire, relapsing through craving, gnawing *ennui*, to gloomy unrest. Looking upon the vast passage of the human heart through life, God breaks forth and gives the secret of his own joy to man—"It is more blessed to give than to receive." The inevitable road to misery is to live for yourselves; the unerring road to joy is to live for others. God knows it, and you know it.—Why should I ask or expect you to believe in God, and heaven, and immortality, which you have not seen, when you will not believe in this truth which you have seen and felt and exemplified in your own life.—*N. Y. Tribune.*

The Habit of Prayer.

That prayer is one of the urgent duties and rich privileges of every man, who would walk with God, and go to heaven, is a proposition which needs no proof. Who, then, are the men that most devoutly love the exercise of prayer, and most fully possess the power and spirit of prayer? Your minds have reached the answer more rapidly than my words: *they are the men who pray the most.* In their experience is a glorious combination of action and re-action.—By praying they learn to love the duty; and loving it, they are led frequently to repeat it. They grow strong in this exercise; accustomed to it, they learn how to approach the Eternal Throne with an ardor, simplicity, and confidence peculiarly their own; they plead the promises as though they believed them, and procure heaven's benediction upon themselves and their fellowmen. They are free from that rapid and arid stupor so characteristic of the man who seldom prays.—Prayers, that have floated over congealed sensibility, or have been bleached of all their power in passing the intellectual region, are not the prayers they make. When they pray, the auditor feels that there is a moral contact of the finite and the infinite. They can maintain the spirit, and also the properties of prayer, without the aid of liturgical suggestions. How is it with you, my brethren, on this subject? Is it well with you? Have you a place and a season for secret prayer? Those of you who are heads of families, do you pray in those families? Are you willing to unite with other Christians in social prayer; not simply hearing and silently praying, but yourselves openly and vocally leading at proper times? Say not that you have no talent to perform the duty of prayer. This sentiment would pain you, and mortify your pride, should it come from the lips of others. If it were true, it would prove a truth more serious and awful than itself; it would prove that you have not sufficient talent to become Christians.—It is not true; all that you need is the powerfully developing influence of exercise and action. This is able to make you princes, prevalent in prayer—a blessing to yourselves and the world.—*National Preacher.*

Blessed End of the Righteous.

Our heavenly mansion, our everlasting tabernacle, our spiritual inheritance, is such and so full, fraught with such variety of joy, with such unspeakable comforts, and such is the fulness of all spiritual contentment there, that we shall not covet to see more, the ear desire to hear more, nor the heart thirst to conceive more than we shall there for evermore enjoy, howsoever they are now, whilst we are in the flesh, far removed from our gross conceits, and every report of them seemeth dark unto our senses, until our all-sufficient God, our Christ, and our Saviour, shall himself appear again in the clouds; then shall our understandings be opened, then shall our senses be lightened, and then shall

we most plainly see, evidently perceive, and, to our absolute comfort, taste of the fulness thereof; yea, then shall be an end to all our travails, of all our toil, of all our care, fear, trouble, and irksome passage; then shall we hunger no more, thirst no more; then shall we need no friend, nor fear any foe; then shall we that are here now in prison be set at liberty, and we that are pressed down with misery be raised up to comfort; yea, then shall be an end to all things that now discomfit us. O let us therefore be ever thankful unto our God, that hath not only provided his heavenly heart's ease and endless joys for us, and given us his own hand to lead us, yea, himself to conduct us unto the same.

Let us without ceasing, therefore, pray unto him; and let us be always in comfort with him; yea, let us groan in our hearts with most longing expectation for the appearing of him that shall deliver us, and free us from dangers, and settle us in these joys. And let us cut off all lets and impediments, how near and dear soever they be unto us, whether it be the eye, the hand, or the foot. Let us cast away all excuses—wife, children, lands, goods, gold and silver, honors, dignities; yea, let not life itself be dear unto us, if it seem to hinder us from a speedy passage unto our God! knowing that so long as we are here in this earthly house, our estate is miserable, our passage dangerous, our pleasures perilous, and we wander as wretches through many mysteries. We are here but as in a strange country, far off from our own home, whereunto we must endeavor to attain in all simplicity, carrying only with us as our staff to stay us up, the merits of our Christ, and for the sure weapon of our defence here, the sword of the Spirit, whereby we shall be able to walk through all the perils and dangers, yea, the fire and water, through which we are to pass. Let us expect, yea, and wish with joy for that most happy day, wherein that sweet trumpet of our saving Christ shall sound out to call us; let us hearken for it continually, and let us think it will sound for us to-morrow. Then to-morrow shall be our happy day; for then to-morrow shall we meet our God, who shall carry us home with him that in body and soul we may dwell with him forevermore. O come, Lord Jesus, quickly; and let all the people of God say Amen.

Relief for a Distressed Conscience.

In his recently published notes of a tour in Switzerland, the Rev. Baptist Noel observes, that there are states of mind in which nothing but the gospel can afford peace, and illustrates the sentiment by relating this remarkable anecdote:—

Not long since, a Protestant lady in the south of France, supposing herself to be near death—she was seized with deadly terror. It was in vain that her husband sought to console her. They had lived a thoughtless life, and she could not bear to stand before the judgment-seat of God. "Then let us send for the minister," said her husband.

"What use is it," replied the sick person, "I know what he will say; it avails nothing."

However, the minister was sent for. Being a young rationalist, who had often opposed evangelical doctrine, he endeavored, when he reached the chamber of sickness, to console her by the memory of her domestic virtues, and by the assurance of the boundless mercy of God. But his efforts were utterly vain; and all his fine speeches could not silence a reproachful conscience; she felt that the justice of God was in dreadful array against her ungodliness; and the very mission of Christ convinced her of unpardonable ingratitude to the Redeemer. The minister was perplexed; all his stores of common-place, heartless palliatives to mental anguish were exhausted, and she wildly told him that she was wretched and undone. What could he say more? At that moment it flashed upon his mind that the evangelical doctrine which he had so often opposed, would silence all her fears; it was precisely what her agonized mind was asking for; it would be to her like water in the scorched desert. He knew the doctrine of justification by grace through faith well, for he had often maligned it; he was familiar with the texts cited by evangelical ministers, for he had employed his powers of criticism to refute their evangelical meaning. "If he could not speak to her as an evangelical minister, he could hush that awful tempest which he could scarcely bear to witness. But how could he say what he did not believe? How calm even that agony by a lie? At least he could read those passages supposed to contain evangelical doctrine—there could be nothing wrong in that."

Baffled and perplexed, he directed her to the word of God for consolation, and read to her such texts as these:—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting life." "As many as received him, to them he gave power to become the sons of God, even to them that believed on his name." "Therefore we conclude that a man is justified by faith without the deeds of the law." "Being justified freely by his grace, through the redemption that is in Christ Jesus." "There is, therefore, now no condemnation to them that are in Christ Jesus." No more was wanted; it was light to her perplexed path, it was peace to her anguish, it was life to the dying, it was an instant cure for her despair; and she welcomed the gospel as the flower in the desert welcomes the rain, held fast to consolation, and died rejoicing in faith; a single instance of the adaptation of the gospel to our wants.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 25, 1848.

Advent Conferences.

We did not till lately suppose that in addition to our other labors, we should ever be called to say a word in defence of Advent Conferences. Yet so it is. Our Advent Conferences are held up to the Church as germs of great evil. To speak understandingly on the subject, it is necessary to enquire, what are Conferences? As we have held them, they have been meetings for consultation, discussion, and instruction. The brethren have met to confer together respecting the common good and furtherance of the doctrine of the Advent. Because brethren thus confer together, their name of Conference has originated.

The first Conference held by Adventists, was in Oct., (the 14th and 15th,) 1840, at the Chardon-st. Chapel, in Boston. Previous to this there had been no united efforts to advance the doctrines of the Advent. MR. MILLER had labored during a period of seven years, and others for a less time, in their individual capacity,—producing comparatively no extensive results. There had been put forth no united effort to arouse the world. In this posture of affairs the scattered friends felt the necessity of coming together for the purpose specified in the following call:

"The undersigned, believers in the Second Coming and Kingdom of the Messiah 'at hand,' cordially unite in the call of a general Conference of our brethren in the United States, and elsewhere, who are also looking for the advent near, to meet at Boston, Mass., Wednesday, Oct. 14, 1840, at 10 o'clock A. M., to continue two days, or as long as may then be found best.

"The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and the manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ in which it will be safe immediately to meet him at the judgment seat.

"By so doing, we may accomplish much in the rapid, general, and powerful spread of 'the everlasting gospel of the kingdom at hand,' that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming."

In pursuance of the above call, the Conference assembled, and was a season of comfort and refreshing to all present. It developed the strength of the advocates of the doctrine. They learned to know each other. Their addresses and resolutions were widely circulated, and with the happiest results. So manifest was the good and advancement of the cause by that Conference, that similar meetings were soon after held in various places,—with opposition from no friend of the doctrine. Indeed, no note of opposition was sounded till after the meeting of the Conference in Boston in May, 1844, one of the first after the *Harbinger* existed.* In reference to that the *Harbinger*, then called *Voice of Truth*, says:

* The first number of the "Voice" was published at Albany, N. Y., Jan. 1st, 1844, after the battle had been fought. After one number, at our request, it was removed to Rochester and united with the "Glad Tidings," of which we had published between 3 and 4,000 per number for 13 numbers, which were widely scattered.

"We regret our brethren found it to be 'very important that we express our views on several points particularly connected with the cause of God with which we are associated.' Our regrets do not arise from any sentiment they have avowed, and 'profess to sustain,' but from the manner that avowal is made and sustained.

"We could not embody our faith in six short articles, or propositions; the whole Bible is none too large to contain it. Neither should we think that an array of names, however worthy, would be admitted as evidence by Bible students, either in favor of a favorite sentiment, nor against an objectionable one. Conferences, resolutions, reports, addresses, applause and admonitions, have long been a very easy and summary way of putting down obnoxious doctrines and practices, and sustaining favorite views and customs. [June 15th, 1844.]

In the same number we find the following confession.

"A CONFESION.—In reviewing the past, we find for convenience sake we have, with others, contracted the unscriptural habit of expressing our faith, hope, name, &c., in words and phrases of human invention. 'Advent doctrine,' 'Advent faith,' 'Advent hope,' 'Advent conferences,' 'Advent meetings,' 'Advent books,' 'Advent hymns,' 'Advent message,' 'Advent Shield,' 'Advent Herald,' 'Advent brethren,' 'Advent lectures,' and worst of all 'Adventists,' and many other like names, have become in common use among us. We regret very much that we have not wholly avoided those things, and mean in future to avoid them.

"If we wish to build up another sect, then those unscriptural names might be in place; but as we professedly, and I believe sincerely, disavow any such unholy work, and profess to be guided by the Bible, we should follow it in all things. The Bible speaks of 'the faith,' 'the hope,' 'Brethren,' 'Saints,' 'Christians,' 'Disciples,' 'Friends,' &c. But to attach the qualifying term, 'Advent,' to these names and principles, is the work of man, not of God. It is imitating the sects around us, taking an abstract principle of the gospel, giving it a name, and building a sect upon it.

"I do not apprehend that any serious evil will grow out of this unintentional mistake of ours, for I fully believe the Lord will soon come, and all the inventions of erring mortals will forever perish; and for this very reason, we desire fully to free ourselves from every thing unscriptural, that our work may abide the day of his coming."

The same paper has since adopted the name of "ADVENT Harbinger."

In April following (in 1845,) it was deemed expedient to hold a Conference at Albany, N. Y., for the purpose of mutually strengthening each other in the original principles of the Advent faith, to encourage and counsel each other in feeding the scattered sheep and lambs of CHRIST, and to persuade sinners to become reconciled to God. In noticing our call, the *Voice* said:

"The present conflicting views among us, and the high state of excitement on certain points, render it rather hazardous for large bodies to meet at this time. A formidable division will unavoidably be the result, if any other than the counsel of God, his word, shall guide and bring to maturity our deliberations. If it has ever been necessary, it certainly is now, that we lean not to human wisdom, but on the arm of the LORD."—[April 9, 1845.]

The Conference assembled on the 29th of that month, and continued three days. The brethren came together representing an extent of country from beyond Buffalo on the west, to the eastern section of New Hampshire, and from Maryland on the south, to Canada on the north. With no devised plan of operation, fully sensible of the distracted state of the cause, and many jealous as to its final issue, they assembled, as did the apostles of old, to counsel and advise with each other respecting the welfare of our common Israel. They felt that they were in the presence of their God, and that the eyes of thousands of brethren were on their deliberations. The best of feeling prevailed, and great calmness and patience characterized their deliberations. Everything adopted by the Conference was carefully examined in full meeting, and each separate item unanimously received, and then the whole passed without a dissenting voice. So unexpected a result calls forth our deepest gratitude. Brethren, previously strangers, from opposite fields of labor, and with sectional prejudices, became acquainted with each other, had those prejudices removed, received new confidence in the numbers, piety, intelligence, and worth of their brethren, and returned to their several fields of labor, greatly strengthened and encouraged to renewed exertions in their Master's service.

The necessity for that Conference was the fact, that all manner of excesses and notions had been palmed off on the public as Advent doctrines, to the disparagement and hinderance of truth. The Conference met to disabuse the public mind, and they distinctly announced to the world the "Important Truths" for which they are contending, and their abhorrence of the "unscriptural views, and unseemly practices" by which some professing to be Adventists had caused sad divisions. The division not resulting from the Conference as predicted, the inference is that it was in

accordance with "the counsel and word of God."—The hearts of the brethren were everywhere encouraged by its published proceedings, which met with almost unanimous approbation among them.

Its object was, however, misunderstood by the *Voice*, which objected (1), to "the name which heads the minutes of these acts—Adventists;" (2), "to the declaration, in a few short paragraphs, of what our brethren do and do not believe;" (3), to "the principle of religious bodies voting or resolving that a certain doctrine or practice is true or false;" and "finally," "because the proceedings, as a whole, look like forming a new sect, under a sectarian name, instead of coming to the order of the New Testament under the name there given to the true church." May 21st, '43.

The members of the Conference were obliged to render themselves liable to such objections; for had they not told the world who they were, and what they believed, they would have accomplished nothing. To have simply said, a body of Christians there assembled who professed to believe the Bible, would have communicated no idea respecting themselves: what distinguished them from other professed Christians, would not have been apparent.

Speaking of its doings, the *Voice* endeavored to find a contradiction between it and the Conference in Boston, the year preceding. It said:

"The folly of this summary practice in deciding on matters of faith and conduct, is apparent when we compare the resolutions under consideration with those passed in a similar meeting held about one year since in the city of Boston. Those presented in Boston, speaking on the 'intermediate state of the dead, and the final condition of the wicked,' say: 'they form no part of the Advent faith.' But now a part of this very sentiment holds a very prominent position in that faith; for in the 10th article of 'the great principles upon which' the Conference in Albany 'can unite, and act,' it is said, 'the departed saints do not enter into their inheritance, or receive their crowns at death.' * * * * * 'That they will only be satisfied when they awake in Christ's likeness.'"

"Again, in the Boston proceedings it is justly said, 'We should beware, therefore, of making an agreement on any subordinate point, a test of Christian character or fellowship.'"

"But now in the acts of the Albany Conference we find at least one of those 'subordinate points,' the 'intermediate state of the dead'—embodied in 'the great principles upon which we can unite and act.'"—*Voice*, May 21st, '45.

To this it is sufficient to say, that no tests of Christian fellowship were passed, or even thought of at the Albany Conference; and that in the article referred to, no allusion was made to the question in dispute respecting the state of the dead: it merely enunciates a truth which all Adventists believe—the glory at CHRIST'S coming. Consequently, no contradiction between the two conferences exists.

Under the head of "Albany Conference," June 18th, '45, the *Voice* said: "If there was just cause of alarm, and that cause has since been removed, then all should be quiet again, and love should unite us more strongly than ever. But if there was just cause of alarm, and that cause yet exists, then those who saw it were not only timely in their notes of warning, but should continue to sound the alarm until the evil is removed, or the case is past recovery." And "now we will not contend whether we have been mistaken relative to the design of our brethren, in the resolutions of the Albany Conference, or whether they have seen their error, and changed their course. If they now repudiate the idea of building up a sect, and wish to find what the gospel teaches, and act accordingly, then we are one again, so far as this matter is concerned."

In the *Voice*, of July 2d, '45, under the head of the "Albany Conference," we find the following:—

"We are happy to learn from the following resolutions, passed by our brethren in conference, recently held in Boston, that they do not regard the resolutions of the Albany Conference, 'as instituting a test of Christian character,' or as having anything to do with church organization, but merely as disclaiming erroneous sentiments and practices, &c. The following are the resolutions to which we refer:—

"Resolved, That we do not regard the expression of sentiments, or principles of Associated Action, adopted by the Albany Conference, as instituting a test of Christian character, or as having anything to do with church organization, but merely as a disclaiming of erroneous sentiments and practices which are ascribed to us, and a declaration of the views which we entertain in relation to the cause for the promotion of which we co-operate.

"Resolved, That this Conference, being a voluntary, deliberative body, meeting for mutual benefit, and the aid of a common cause, has no right or disposition to interfere with any one's church relation; and that belonging to any one of the evangelical churches, so called, is no barrier to an individual, who is an Adventist, participating in the deliberations of the Conference.

"Resolved, That this Conference, as a body, disclaims any sanction of the peculiar views entertained by some of our brethren respecting the state of the

dead, or the final state of the wicked, or any other peculiarities which are no part or parcel of the Advent doctrine."

"Had these resolutions been passed at the Albany Conference, they would have presented the acts of that meeting in a different light from what they at first appeared. Those resolutions of the Albany Conference which by many were considered as a test of Christian character, were prefaced in the following words:—

"Your Committee appointed for the purpose of taking into consideration the great principles upon which we can unite and act in advancing the cause of truth, for the edification of the body of Christ, for the salvation of souls, and the preparation of man for the near advent of the Saviour, submit the following report:

"In view of the many conflicting opinions, unscriptural views leading to unseemly practices, and the sad divisions which have thereby been caused by some professing to be Adventists, we deem it incumbent on us to declare to the world our belief, that the Scriptures teach, among others, the following:—

"The great principles on which we can unite and act," we thought as did others, if it did not fully amount to a test, it was approaching very near, and in all probability would soon amount to that very thing. And we still think we had cause thus to judge. We will not, however, say our brethren designed this; but we do think the unguarded manner in which they expressed their sentiments, or rather the design of their resolutions, did leave cause for the impartial reader thus to judge. But every body should be allowed the privilege of explaining its own designs, at least we should cheerfully grant our brethren this right. This they have done in their resolutions in the Boston Conference. And here all strife should end; and all should rejoice, if, after our fears of a departure from the faith, we still find ourselves united in the design of all our labors. We must, however, still express our more than ever settled conviction that passing resolutions is not the best, the most scriptural way to settle difficult points relating either to our faith or practice."

In the *Voice*, of Aug. 20th, '45, referring to the "Albany Conference," it says: "We had we think more than once, in love and kindness, expressed our unqualified disapprobation of the 'measures' of that Conference. The sentiments as a whole we approve, but the measures to give them influence we did, and do disapprove." Again, it says, "we are happy to see such a unanimity on this question; but two or three, we think, have spoken in its favor, while very many against it."

A Conference was held at Rochester, N. Y., under the auspices of the editor of the *Voice*, April 2d, '46. This was a meeting of the same character as were those before condemned. And the doings were similar, with this difference: the other conferences gave expression to their feelings by separate resolutions and addresses, written by several persons; this, by an address embracing the whole, mostly written by Bro. MARSH, and then sent out by the conference. This conference and its doings met with the unqualified approbation of the *Voice*. Of the business of this conference, it says:

"A part of Friday and Saturday was spent in a friendly and interesting investigation of certain points of our faith, and in devising the best means of extending the truth to those who are yet uninformed relative to its present claims upon the world. There seemed to be but one mind relative to what was our duty. It was, to publish and send out an address to our brethren, showing them that we are justified by evidences the most immutable in holding fast the profession of our faith in the immediate advent of Christ. The address is designed to give a synopsis of our faith—name our mistakes, and account for them—refer to errors in doctrine and practice, and difficulties which have recently sprung up among us, and show, not only that they are no part of the true faith in which we stand, but that they are nothing new under the sun; for the same or similar evils have attended the rise of every religious sect, not excepting the church gathered by Christ and his apostles. When we remember that in this respect no strange thing has happened unto us, we shall be the better prepared to endure patiently these severe trials.

"It was thought that the address will be just what is wanted for general distribution at this time. Hence it was agreed to print five thousand copies for this purpose, and before the meeting was closed nearly half the amount of money necessary to defray the expenses of the work was raised by subscription and collection. Others have promised to aid with the Lord's money committed to their trust in this worthy enterprise."—*Voice*, April 8th, '46.

Thus money was raised; and a committee was appointed to appoint conferences in different places, and consult for the supply of calls for laborers. The *Voice* of the same date adds:—

"If we can do any good in any way to the blinded eyes, and deaf ears, and hardened hearts of a certain class of our fellow beings, it is by our conferences, or general associations: they will not come out to hear on other more common occasions. And besides, such meetings greatly revive the spirits, and strengthen the faith of our scattered brethren. As iron sharpeneth iron, so does the countenance of a man his friend. Let us meet often as we can and exhort one another, and so much the more as we see the day approaching."

* This was written in reference to those whose communications had appeared in the "Voice," and very fairly presented their pretence. But they formed a small and unimportant number in comparison with those who gave that conference their full approbation.

The conferences in New York and Boston the May following elicited but few comments. The *Voice* says:—

"Union of spirit, steadfastness in the faith, and a commendable zeal for the advancement of the Redeemer's cause, were the prominent characteristics of those meetings."—*Voice*, June 10th, '46.

"Not far from \$300 had been contributed, at the close of the Boston Conference, by certain benevolent individuals, to aid in the English Mission. This is commendable, and speaks well for the enterprise and the good cause for which it has been undertaken."—*Ibid.*

In the *Voice* of Jan. 20th, '47, we find the following:—

"Let us not be so eager to reap old and already highly cultivated fields abroad, when the fallow ground is not even broken up of large territories at home. We mean to look at these things again, and we hope others will look at them, and feel and act about them as the nature of the case, or duty, demands."

The Conference held in Boston, May 25th, 1847, was the only one of our Eastern conferences to which reference has been here made, at which the editor of the *Voice* was present; and here he says:

"We were necessarily absent most of the time during the transaction of business of the Conference."

He speaks of the meeting thus:—

"The most of the time was taken up in meetings of worship, which were harmonious, instructing, reviving, and highly interesting."

Again, he says:—

"Though this conference served to strengthen the faith and confirm the hope of many, in the near advent of Christ, yet we became confirmed or greatly strengthened in our former convictions that such large, stated, occasional, or annual gatherings are not the Scriptural or the best means to advance the interests of the Redeemer's cause. They are attended with a great waste of time and expense of money, on the part of those who attend; they throw an almost intolerable burthen upon the church where they are held.—And at such large gatherings there are so many old acquaintances to renew, and new ones to form; such a variety of matters to attract the attention; so much hurry in the dispatch of business, that of all places in the world, such a place is among the poorest, the most unsuitable, for careful and critical thinking, deep research of God's word, and just conclusions on things pertaining to the faith and practice of the church."

"We candidly believe, that the facts in the case will fully justify the statement, that similar ecclesiastical assemblies have opened wide the doors, through which have flowed nearly all the foul waters of error, which now pollute the church."

"These remarks are not designed to oppose any particular measure adopted at the Boston conference; for we know not but all that were adopted there are right; neither are they made to oppose the assembling of ministers and brethren, as many as are disposed, at any time and place where opportunity offers or duty may call, for the purpose of worshipping God according to the dictates of his word; but they are designed to oppose those conferences or ecclesiastical assemblies which meet annually, or at any time, to enact laws, devise plans, or pass resolutions, advisory or authoritative, relative to the faith or practice of individuals, or of the church."—*Voice*, June 16th, 1847.

This brings us down to the conferences of last May, in New York and Boston. The *Harbinger* gave no previous notice of them, nor intimated that meetings had been held (although they were general meetings for the whole country), until six weeks afterwards. After standing aloof from the brethren for this length of time, it says: "We shall now notice what we consider to be some of the errors connected with these conferences."—*Har.*, July 15th, 1848. And 1st, it objects to "the organization;" that was the same as the organization of all the previous conferences, which he would have seen, had he been present. It was objected to because the Bible says nothing in favor of such organizations. As nothing is brought from the Bible against such in the two articles devoted to it, and as the objection is sustained only by his individual opinion, against that of all present at the conference, we pass on to the next objection, which was found in "some of the acts of the conferences." And 2d, he objects to certain resolutions, of which he says:—

"The prominent doctrine of these resolutions we fully and most heartily endorse; but to the manner in which they are sent out to the world we object.—They are presented with no accompanying evidence of their truth. 'Resolved'—'Resolved,' is all the evidence given."—*Har.*, July 29th, '48.

The evidence supporting the doctrine of the resolutions was given in the addresses, speeches, &c., by which the resolutions were sustained, accompanied and published with them. No scripture is adduced in opposition to this; and we pass on to "another very objectionable act of these conferences"—the third objection, noticed in the *Harbinger* of Aug. 5th, 1848. This awful error consisted in the resolution against "slaveholding, intemperance, the prevailing spirit and practice of war, licentiousness, and every other forbidden practice," which the conference resolved to

be "sin, and will, if unrepented of," &c. By referring to the remarks of the *Voice*, respecting the Rochester Conference, the reader will perceive that when the same thing was done in a different way, it was in the opinion of the same highly commendatory! No scripture being brought against this resolution, we proceed to the next erroneous act specified. This consisted of two resolutions to raise money for the circulation of Advent works. This was objected to, 1st, because provision was thus being made for the circulation of tracts published at the office of the *Herald*; 2d, because provision was not made for the circulation of others; and, 3d, because the *Herald* office had published, for the gratification of friends, a neat little dream by WM. MILLER, by which his mind had been relieved from the perplexity caused him by the opposition and erroneous views of various schismatics; the circulation of which was not included in the act of conference. No scripture is shown to be violated here; and as no argument is given why the church may not raise money to circulate truth, we pass on to the next naughty act, which was the report of the committee appointed "to report some scriptural plan for the action of this conference on the further prosecution of our work by proclaiming the Advent faith." The report recommended the appointment of a committee to learn the wants and means of unsupplied churches, with a view to their supply; to get the names of those who would act in concert in extending the work; and to raise subscriptions in aid of those measures. As no scripture is adduced against such measures being taken to supply destitute places, we will pass on to the next "objectionable act," which was a resolution re-affirming our original faith, of which he says:—

"The doctrine of this resolution we fully believe, and are astonished that any who believe the word of God should believe differently; and had there been nothing understood in the resolution, more than its literal import, probably we should not have objected to it."—*Har.*, Sept. 2d, '48.

As no scripture is brought against this, as no one has any right to go beyond its literal import, and as none of the objections are sustained by anything but an individual human opinion, in opposition to that of the great body of Adventists, we find nothing to reply to—forced constructions, originating in jealousy, not being worthy of notice.

On the 6th of July a conference was held at Buffalo. Bro. MARSH addressed the meeting at some length, and opposed the action of the conference, and deemed it an evil, and went ahead to show what would be the result of the matter if carried out, and opposed the raising of funds to induce brethren to go out into the field, because all the funds which would be raised were now already in the churches, and opposed this conference acting in unison with the conference East."—*Har.*, July 22d, '48.

In the *Harbinger* of Sept. 30th, a proposition appears, to publish tracts advocating, with the doctrine of the Advent, questions of controversy among us, &c., in support of which the editor says:—"We have long felt the necessity of something being done of the kind these brethren propose, and had for some time been planning its accomplishment in nearly the same way." * * * "These propositions afford an opportunity to all who are disposed, to use their surplus cash, or the amount they can spare, in doing good to their fellow beings. You can give as duty may demand. \$100, \$50, \$10, or \$5, or any smaller sum, will be acceptable." * * * "We hope to have a general expression from our friends on this matter without delay," &c.

This brings us down in the history of our conferences, to the point where Bro. NEEDHAM begins, on the following page. We hope our brethren will have patience to thread their way down the winding sinuities of the opposition, and give the subject a careful examination.

We shall conclude in our next the republication of Bro. NEEDHAM's letters; after which we suppose he will go on in defence of the position occupied by the brethren who sustain the conference, which embraces the great majority of Adventists. As they have been fully grounded in their measures from the first, it is to be hoped that those who cannot fellowship such, and are not in sincerity united with us in our labors, will cease to embarrass us, by casting farther obstacles in our way. If they cannot in conscience act with us, and go with us, there is room enough either to the right hand or the left, where they can act as they may judge expedient, without identifying us with their course.

ALL that is high is not holy; nor all that is sweet good, nor every desire pure; nor everything that is dear unto us, grateful to God.

The Winter Campaign.

IN THE FIELD AGAIN.—After nearly a year's detention from the field of active labor abroad, we have resolved (although not fully restored to health) to re-enter upon the missionary work, and labor for the peace, health, and prosperity of the Advent cause. We do not expect to be able to labor as formerly, but we shall do all that we can. Our life, with all that we have, are on the altar of this cause. It is our theme by day and by night—in gloom and in glory. It is to us the first and best of all causes, and for which we still feel willing to labor and suffer.

In our last, we promised our readers a statement of our position, and of our proper work. We cannot do this better than by quoting part of a letter from Bro. WEETHEE, in vol. 9 of *Herald*, p. 186:—

All who believe in the near advent of the Saviour, are under the most solemn obligations to aid in the proclamation of the "hour of God's judgment."—The cry of the angel (Rev. 14:6, 7,) should not be passed over with indifference. Who is this angel? What his proclamation? When to be made? What bearing on the world's destiny? These are questions of serious moment. An angel (messenger) may be either celestial or terrestrial—an inhabitant of another world, or of this globe. Departed saints are called angels; Rev. 15:6, compared with Rev. 19:8, 10, and 22:8. Ministers in charge of churches are denominated angels; Rev. 2:1, 8, 12, 18, and 3:1, 7, 14.—To which class of messenger does this angel belong? If it is from the earth—it is a preacher of the gospel (Rev. 14:6), and must obtain its proclamation out of the Bible, as the Bible is our only chart to the close of time. We are not to have celestial messengers to fill our pulpits in the last days. Does this angel stand for a class? The messages in Matt. 25:1-13, and Rev. 14:6, 7, appear to be the same. The number "five," in one case, stands for a class; and why not apply the same principle to the number one? This angel stands for a class of proclaimers.

THE PROCLAMATION.

1. The authority: he is commissioned, not from an earthly court, but from heaven. He has, therefore, a right to preach.

2. The proclamation requires haste. "Flies through the midst of heaven." He is no plodder—"he flies," (he "runs to and fro," Dan. 12:4.)—His commission requires haste—he cannot visit the dwellings of all—his moments are few—some must hear at a distance. He speaks with "a loud voice,"—he is in earnest—danger presses in front, and in the rear.

3. The nature of the proclamation. It is "the everlasting gospel." It is to "them that dwell on the earth, and to every nation, and kindred, and tongue and people." "Fear God, and give glory to him: for the hour of his judgment is come." Compare this proclamation with the first commission, Matt. 28:18-20, Mark 16:14-19, and Luke 24:47. This angel has an additional item—"the hour."

WHEN MADE.

This angel's commission is confined to that space of time, between the fall of Papal supremacy, and the overthrow of Babylon. Compare the 13th and 14th chapters of Rev. with Dan. 12:4, 10, 11, and other portions of the Bible which speak of Papacy, and the features of the last days. That time we believe has come, and the proclamation has gone forth. No message can be more important: no one requiring more zeal, more haste, more energy. The final destiny of the present generation is, in a measure, suspended upon the labors of that angel.

If the time has come for this gospel to be preached, and for the cry to go forth, what class of professing Christians will answer the description of this angel? Certainly not that class, holding to the return of the Jews, and a spiritual reign of Christ a thousand years, before the "hour of his judgment" can come. Persons of such a belief, can proclaim the judgment, but they will not preach time—"the hour." The Adventists of the last ten years must be that class (if any), denoted by the angel in Rev. 14:6, 7. The history of this body of Christians proves the fact conclusively.

1st. Is not this proclamation then from God?

2d. Are we not living at the time when this proclamation was to be made?

3d. Has not a class of Christians arisen, whose great business it is to utter this proclamation?

4th. Do we not profess to be that class of Christians?

5th. Are we not bound as a people to use all our energy, and all our talents, to circulate the proclamation of the "hour of his judgment?"

6th. Can we, in conscience, aid in suppressing this proclamation?

7th. Is not the giving of our names and our means to the support of those who are using every means to suppress the cry, aiding in the suppression of this proclamation?

Let us keep in mind the position we occupy, and be not weary in well-doing.

It will be seen by this, that our position is simple, and intelligible to every one who will give the least attention. We do not profess to give publicity to every truth—this is not our work. But it is our work to publish clearly and fully, that "THE HOUR OF HIS JUDGMENT IS COME."—We are to give reasons for the truth of this message, from prophecy and history, in connection with the signs of this time. At the same time we would say, that a belief in the coming of CHRIST necessarily embraces all the essential doctrines of Christianity, connected with regeneration,

and a life of purity, necessary to a preparation for that coming. We wish to avoid all disputations on sectarian questions, which "gender strife," without any good fruits attending them. And now, after experiments in these matters have been made, with such sad results, all who wish can judge which course it is best for them to take, and pursue the one of their own choosing without being molested. As we still adhere to the principles that guided us at the commencement, we would say, that we choose to pursue the path we have so often and distinctly specified, and we hope that we may be permitted to do so without controversy with professed fellow-laborers, on subjects aside from our work. We therefore invite all who agree with us in the nature of our duties, to unite with us, as heretofore, in the prosecution of our mission with the zeal, dignity, and prudence, which it demands. We are ready to unite with any and all who agree in the distinctive character of this mission, and who will pursue it in harmony with their fellow-laborers.

We propose, as stated in our last, to hold a series of conferences this winter. Those who may desire any of them to be held in their vicinity, will give us early notice. We shall enter upon the work at once.

OBJECTS TO BE ACCOMPLISHED.

1. To enlighten the public mind on the real merits of the Advent question. 2. To persuade the ministry at large, who have neglected this great subject, to examine it, and take an enlightened position in reference to it. 3. To bring this matter before the professors of the Christian religion, of all denominations, with a view to their conversion to the doctrine of the speedy coming of CHRIST, as the great motive to personal effort for the salvation of souls, and for personal preparation to meet the Lord. 4. To call earnestly on dying, perishing men to repent, and give glory to God, because "the hour of his judgment is come;" and to make every special effort to induce them to be reconciled to God.—And thus to bring about a state of manners and morals, that will fit all classes for the kingdom of God.

MEANS TO BE USED.

1. Public lectures. 2. Free conferences and prayer meetings. 3. The free circulation of able and appropriate tracts on the subject. 4. The circulation of the *Advent Herald*, and such books as give a clear view of the main questions involved in the speedy advent of the Son of God.

In prosecuting this work, we shall be subjected to heavy liabilities. But we trust in God in this matter, as we have always done. If the objects we have in view, and the plans for the accomplishment of them, are deserving of support, we shall no doubt be sustained. Here we are willing to leave the matter. By the grace of God, we shall do all that we are able to do. "The Judge of all the earth will do right." Soon, O soon, we shall stand before His bar, to be judged. The LORD "grant us mercy in that day."

"No Dodging."—The *Advocate*, instead of plainly stating its grievances, as requested, continues its insinuations against the *Herald*, and intimates that somebody has made accusations against "J. T.," for which he demands a trial. From what has come to us from authentic sources, we suppose we know to what reference is had; and, as far as we are concerned, we pronounce it a mere ruse on the part of that paper to excite sympathy by the plea of persecution. If this is not the case, there will be no longer any hesitation to speak out plainly the nature of the accusation which is affirmed to exist against him, or to name its author. Thus far, he is the only one who has appeared before the public, as an accuser in the case. He has said what he should do. It is therefore too late for him to play the "artful dodger," and change the issue. It is for him to call to account those he accuses of stating things to his discredit, or beat a retreat, at his option; for till he announces who has injured him, and how, no one will feel called on to notice his insinuations farther. If he can substantiate any wrong done him, the doer of it should either retract and apologize, or make good his charges. As it is, the accused, not being announced, has no opportunity to affirm, rebut, or deny. Till that is done, it can only be regarded as an attempt on the feelings of sympathizers.

BRO. J. W. BONHAM, (recently from England,) will commence a course of lectures in Chardon-street Chapel, commencing next Sunday evening, the 26th. The discourses will be mainly on the prophecies, and will embrace the various points involved in the doctrine of the Advent.

THE letter in our last from Lowell, was signed E. MARSH by mistake. It should have been J. SEAVEY.

Correspondence.

The New York and Boston Conferences.

Our friends everywhere have been pained at the wanton attacks which from time to time have appeared in the *Harbinger* against these Conferences. But as Bro. NEEDHAM had stepped in to the work of their defence, in the proper place and manner, we deemed it unnecessary for us to interfere. It will, however, be seen, by the letter below, that Bro. N. feels compelled to appeal to the brethren through the columns of the *Herald*; and to enable them to see the force of his future remarks, he finds it necessary to re-publish the substance of the controversy, as it has already progressed.

DEAR BRO. HIMES:—You undoubtedly have been a somewhat interested observer of the controversy between Bro. Marsh and myself, on the subject of "Anniversary Conferences," as he was pleased to denominate such meetings as we held in New York and Boston last spring. I write to you, to ask you to re-publish in the "*Herald*" my articles published in the "*Harbinger*" in reply to him, on that subject. I leave it to your judgment, whether to publish his replies to me. I should think, however, that you had better do so, as that would give your readers an opportunity to read both sides, and then judge.

I do not wish you to publish Bro. Marsh's articles on "Anniversary Conferences," because,

1. I do not think mere human tests are of any account.

2. The cause of Christ can never be subserved by human standards of action.

3. There is nothing else in his articles.

4. The course he has taken, as a controversialist, is such, that he can have no claim on the ground of courtesy. This will appear in the sequel.

Another thing. Should you publish, I purpose not to notice any attack, from any quarter, till this work is done; and not even then, unless the most mature reflection should convince me it was important to the cause of Christ. I request, also, that you should follow the same rule.

My reasons for asking the publication of the controversy in the "*Herald*" are,

1. I am cut off from a hearing through the "*Harbinger*" for my "wrong spirit," "censorious spirit," "selfish and sectarian feelings," "sensitive, excited, and acrimonious words," &c. See "*Harbinger*," Oct. 28th.

2. Bro. Marsh commenced a deliberate and studied effort to bring into disrepute, (1.) yearly, or annual conferences; (2.) the doings of his own acknowledged brethren thus assembled, holding us up as either blockheads, unfit to take care of the church of Jesus Christ; or else, morally dishonest, truckling to a corrupt public sentiment, and yielding to "expediency" for the sake of peace among ourselves, or some other carnal motive. Some of our brethren have been deceived thereby, and ought to be undeceived. Such, no doubt, look upon us as greatly fallen from our integrity. If I am to take the statements of the "*Harbinger*," I must so judge.

3. Another reason is, Bro. Marsh has not met the point at issue between us, but has continually evaded it. This will appear in its place. And

4. Although I wish to make my mantle of charity as broad as possible, yet the evidence is such, I am constrained to believe, that, intentionally or unintentionally, he has kicked up a cloud of "wrong-spirit," "censorious-spirit," "selfish—and—sectarian—feelings," and "sensitive—excited—and—acrimonious—words"—DUST, and has retreated from the field under it. I am unwilling to leave the matter here. I want our brethren and sisters who are scattered abroad should know, that men and women, who have periled their lives for the cause of Christ,—who have given up earthly friends, houses, lands, reputation,—all, all that is dear on earth, and consecrated themselves, "body, soul, and spirit," to Christ,—who hate war as they do the devil, and popery worse, have not bowed down to the bloody Moloch, or undertaken to sit, as gods, "in the temple of God." But I cannot proclaim the truth to them, through the proper medium, because I can never suffer myself to be a servant of men. If I speak at all, it must be as Christ's freeman—under Him, I must be my own "spirit"—shepherd. I had hoped that Bro. Marsh would see the injustice of the course he pursued toward me, in turning away from the subject before us, to read a homily, of a column in length, to me on my bad spirit. But he has not. No: he "regrets he has caused me to feel" very much wounded and grieved. "If (?) it has been unjustly done, forgive the wrong!" But it has not.—Bro. Marsh the judge, for he "cannot feel condemnation;" "from the fact, that Bro. Needham is, in common with others, worthy of his share of the admonition given." What "others"? Who? Nobody else is in the "*Harbinger*." Bro. Marsh will not escape thus. I was the only writer in the "*Harbinger*," meant! The apostle says, "against an elder receive not an accusation, but before two or three witnesses." But here an elder is accused without any witness! I can hope for nothing further from that quarter.

5. I propose, after you have re-published all, or so much as seems best, to review the whole matter, and show the difference between a legislative body and a simple meeting of brethren and sisters, for the purpose of consulting about the best way to use the means God has put into our hands, to carry forward his work.

I am determined to have a personal controversy with no one. Self is not worth contending about. With these remarks I wait. Yours in love of the truth, and the coming of our Lord,

Albany, Nov. 13th, 1848.

G. NEEDHAM.

Our brethren are well aware, that the Conferences referred to, were of the same character as were all the previous ones, since the meeting of the first at the Chardon-street Chapel, in October 1840—when the present opposers of them were unknown among us. From the fact that no notice was given of our usual May Conferences, only in the *Herald*, (except subsequently to condemn,) we were satisfied that an attempt would be made to throw discredit on them, if a loop-hole of censure could be found. In this we were not mistaken. After we had completed the publication of their doings, the *Harbinger* came out in a series of articles against them, in which their character and design were entirely misconceived. The character of these articles will be perceived by what follows. In relation to these, Bro. NEEDHAM addressed the *Harbinger* as follows:—

From the "*Harbinger*" of Sept. 30th.

BRO. MARSH:—*** You have undertaken to administer a public rebuke to us, who assembled in conference meetings in New York and Boston. On what authority have you done it? I asked you, in my last, to give us the first passage in God's word that condemned us. This you have not done, but continue your rebukes, on your own authority. I know not how much this, in spirit, differs from creed-making, after all; and I beg of Bro. M. to read the quotation from James 4: 11, 12 again, and ask himself, if he has not put himself in the place of a "lawgiver and judge?" For any man to rebuke his brethren, on his own authority, is to make himself both "lawgiver and judge." When we transgress any commandment of God, or the spirit of any command, it will be time for our brethren who see us in fault to rebuke us. Till then, if they do it, they may render themselves obnoxious to divine rebuke.

A few words in regard to our conferences. It might seem invidious to say anything in defence of them, so long as we have not had the first word of God, directly or remotely, in condemnation.

I will, therefore, only say, that any labor, or amount of labor, to bring them into disrepute, will be lost, so long as, in them, we have done nothing disreputable ourselves.

You talk about a "permanent organization" of the conference. The meetings, as the published reports show, were adjourned *sine die*—without day! Every one knows, or ought to know, that this is *always* a dissolution of the meeting! It, therefore, has no existence. I hope Bro. M. will see the wrong stand he has taken, and retract it in time, to save the cause from the injury he is now inflicting upon it.

Yours waiting for the Lord from heaven,

G. NEEDHAM.

To this the *Harbinger* replies, that it had rebuked the conferences in no wrong spirit—that their acts were public, and proper subjects of public investigation. It also claimed that the conferences were permanent organizations—what no member of them dreamed of—and that their acts were to be objected to, and adds:—

"Our brethren have devised, matured, adopted, and sent out for the adoption of the church of God, certain rules of action; we have taken the liberty to reject them, and have assigned as a reason for so doing, that they are nowhere taught in the word of the Lord, and as that word is a perfect rule of church action, the lawful conclusion is, those rules are wrong. Now, if our objections are founded in error, and the acts of our brethren are justified by the word of the Lord, instead of calling upon us to prove a negative, it would be, not only a very easy matter for them, but, their duty, to prove a positive; or, in other words, to give the scripture proof, for the justification of their acts. This has not been done—and until an attempt is made to do it, not a murmur should be heard against those who reject these measures. If the Bible, or the early history of the Church, furnishes any evidence to justify ecclesiastical conferences, we would like to see, and publish it. Will Bro. Needham, or any other, furnish such evidence, if he can? Our columns are wide open to its reception. This is fair. But no such evidence shall we ever receive; for the very good reason that it does not exist."

The *Harbinger* is entirely in error in the supposition, that any rules were sent out from those conferences "for the adoption of the churches." This is a false issue. If they had so done, it would be easy to specify them. Without such a specification, the charge is a grievous wrong. For not an individual present even thought of legislating for the churches. To this and the other points in the reply of the *Harbinger*, (which want of space obliges us to condense as much as possible,) Bro. N. replies as follows:—

From the "*Harbinger*" of Oct. 14th.

DEAR BRO. MARSH:—Your remarks are before me. 1. The first thing you say is, "Rebuke a wise man, and he will love thee." Hence, if the brethren of these conferences are wise, and if we really have administered "chastisement, punishment, affliction for the purpose of restraint and correction," they will love us for the act."

Let us try this principle. Would a child (a wise one, even,) love a parent who should, from day to day, "chastise," "punish," "afflict" it, the child having the consciousness that there was no just ground for such a course on the part of the parent? I should very much fear, should I treat my children thus, instead of provoking their love, I should provoke the opposite—their hatred. The apostle tells us (Col. 3:21), "Fathers, do not exasperate your children, lest they be discouraged."

Just so with us. We have the consciousness of having done right. Now, brother, show us by the word of the living God, that we have done wrong, and I for one will receive the "correction," and thank you for it. But I shall continue to call for the only STANDARD of FAITH and PRACTICE—the Word. By that, I am willing to be measured: but I am not willing to be measured by any human standard. We take it for granted that we understand our duty, in the light of God's word. Under this impression, you and I, and all who love God, go forward. Suppose I should meet Bro. Marsh, and condemn him for editing a newspaper (and, by the way, perhaps quite as good an argument could be made out against newspaper as against conferences), perhaps you would call for my authority for so doing. Just so in regard to meeting in conference. Here we stand, and must continue to, till we are weighed in the balances of God's sanctuary.

2. But Bro. M. has "felt no disposition to use the rod," not "even with the most careful hand, neither have we [he] done it." "It is their acts we have called in question." Just so. What then? Can you call my "acts" in question, and let me go? If you will, I will cease to "complain." That looks to me too much like the Universalist dogma, that God will destroy the sins of men, but let the men—the sinners—go. What goes to make up a man's character, at least with his fellow men, but his acts?

When Nathan presented an abstract principle to the royal transgressor, he little dreamed that he was condemning himself in condemning it: but when the man of God said, "Thou art the man!" he began to learn that abstractions, even, might become concretions—that in condemning the "act" of a fictitious character, he had condemned himself.

On the same principle, will the Judge of living and dead proceed, when he sits on the throne of his glory. See Matt. 25: 31-46. He will not justify the "acts" of the righteous, but let the doers remain condemned. Neither will he condemn the "acts" of the wicked, but let the doers remain uncondemned.

3. What you say about "poor, fallible self," will apply just as well to the apostle Paul as to me, or other brethren implicated. See his epistles to the Corinthians and Galatians.

4. You "wholly disapprove of complaining at the investigation of our public acts." So do I, if they are "investigated" by God's rule and line. But unless these are used, we shall both "complain" to him who used it, and to our Father in heaven. Moreover, I desire "to stop" all such "free discussion," knowing it is calculated to "gender strife." Try us by the word, and we will submit.

5. "Bro. Needham" not only "thinks," but he knows "that no permanent organization of conferences exists." So does every brother and sister who were present. An attempt to prove that it does, must be a harder case than that a dead man is alive. Bro. M. still thinks, "from certain facts," he is correct. What are those "facts"? If they are found in your remarks, they amount to this: that ever since Oct. 1840, there have been a series of meetings of brethren and sisters, spontaneous gatherings, in different parts of the United States and Canada, to confer about the cause of our soon expected Lord, and when they have done what they found to do, they having dissolved, or resolved themselves back again to their original elements, still exist in their elementary state; and because those elements still exist, there is a liability, if time continue, to come together again, and then there may be a "permanent organization," for two or three days, and they may abuse their liberty, and undertake to legislate over the consciences of their brethren, as others have done before. Now, I venture to predict, that, if the brethren in Rochester, who met last Lord's day, live till another, they will "appear" to "carry forward" the same worship they had last Lord's day. But have there never been any abuses in the meetings of the brethren in Rochester? Why, then, does not Bro. Marsh warn them against coming together at all? O, but these meetings are appointed of God! Well, prove that those you condemn are not. Who shall say when and where the disciples of Christ may hold a meeting? Who shall say what the character of the meeting shall be, i. e., what measures shall they adopt, or reject, so long as they do not infringe, in the least, on the rights of others, save themselves alone. If your arguments, based on such premises, are good in one case, they are in all, and the principle carried out would sweep every meeting from the world.

6. "But it is not the mere existence, or annual assembling," (here is a precious confession,) "to which we object, but its acts. These acts, or some of them, we have shown, are contrary to the spirit and letter of the word of God." What act? Where? I have not seen it. When I do, I shall not "attempt to disprove" it. I shall have nothing to do but to submit to the authority of the Word; and until I do, I have nothing to do in the matter, but call for that word.

7. A "rule of action" is a law. I deny that we "have devised, matured, adopted, and sent out for the adoption of the church of God" any "rule of action," any more than Brn. Catlin and Miller have in their letter in the last *Harbinger*. They have proposed a plan, (a rule of action, according to Bro. Marsh) for their brethren ("the church of God") to adopt, the better to carry forward the work of God. So have we. Bro. M. says Amen to this, but condemns the same principle when adopted by the elders and brethren assembled in Boston! Perhaps it alters the principle, when but two elders "devise, mature, and send out the rule of action" (?)

8. "If the Bible, or early church history, furnishes any evidence to justify ecclesiastical conferences, we would like to see, and publish it." You shall have an opportunity. I can show it in a shorter

time than you penned that sentence. Read Acts 15: 4-29. Did they not confer together? If they did not, we did not. Was it not "ecclesiastical?" Let us see. *Kaleo*—to call. *Ekkaleo*—to call out, i. e., of the mass, to convoke. *Ekklesiastikos*—any assembly, so called out, or convoked. *Ekklesiastikos*—pertaining or relating to the church. Were not the "elders and brethren" so assembled at Jerusalem, an "ecclesiastical conference?" If they were not, two and two are not four, and two things that are alike, are unlike each other.

I may have failed: for Bro. M. says, "No such evidence shall we ever receive; for the very good reason that it does not exist." Well, be it so. I shall succeed in producing it to others. There are minds that read the *Harbinger*, who have not already judged that the 15th chap. of Acts is not in the New Testament. With such I shall succeed.

9. One point had escaped my notice. You say, "It does not belong to me [you] to prove a negative." Let us try the rule. Suppose I say Bro. Marsh does not own the type on which his paper is impressed, but publish to the world that it is mine.—Would you feel yourself bound to give it up till I had proved a negative—i. e., that it was not yours? Suppose some scoundrel claims my coat—drags me before a magistrate, do you think the court would oblige me to prove an affirmative—i. e., the coat was mine, on the mere claim of the villain? Who ever heard a man's being called upon to prove his innocence, until some evidence appeared of his guilt!—So, then, on Bro. Marsh's principle, every loafer in Rochester might take it for granted that your coat is not your own, and if strong enough to strip off your back, and no law could touch them, for they are "not bound to prove a negative!"

One word more, and I will dismiss the subject forever, unless you depart from your principle. Believing that I have already established the principle, that I have a right to wear my coat—live with my wife—govern and protect my children, till somebody proves that they are not my own, I do not feel called upon to prove that they are, and shall continue, by God's grace, as heretofore, to wear, enjoy, comfort and protect till dismissed of the Master, not caring to trouble myself about any questions that may be raised about these matters. Yours, as ever, waiting for the Lord,

G. NEEDHAM.

Albany, Oct. 2d, 1848.

To this the *Harbinger* replies, that acts are to be judged of by the motives that actuated them—that there is no analogy between the meetings of the conference and stated meetings for worship—that it has shown, in the articles referred to, their acts which were contrary to the letter and spirit of God's word, to which Bro. N. is asked to review them, that the proposition of Brn. CATLIN and MILLER, and the measures of the conferences, were not the same—that "The one is simply a proposition to purchase a certain amount of tracts and books.—While the other consists in the resolutions of an organized, unscrip-tural conference, the work of which was, to define sin, interdict error, appoint committees for missionary and evangelical purposes; devise plans for raising and disbursing funds; call ministers into the field, appoint them to their work, pay them for their services, and deciding that defensive war is justifiable!! &c."

The *Harbinger* farther replied, that it did not see the force of Bro. N.'s criticism on Acts 15—that the conferences it opposes are of the character of synods, councils, &c.—and,

"Finally, we are still decidedly of the opinion that it justly belongs to the movers and defenders of these conferences, to try at least to justify their acts by Bible evidence, instead of calling upon others to prove them incorrect. All new doctrines and measures, pertaining to the faith and practice of the church, should be accompanied with good evidence. In the case under consideration none has been given. But still some are tried with us, because we do not quietly and tamely fall in with those human measures. We are sorry to try our brethren, but we had rather grieve them a thousand times and please our God by a strict adherence to his truth, than to please them once and offend our God, by departing from his word. If these conferences and the measures our brethren have adopted are in accordance with the word of God, it is not only an easy matter, but their duty, to give the proof. As fellow laborers, as brethren, as ministers of the gospel, and as Bible Christians and advocates of the Bible as an all-sufficient rule of faith and practice, we call upon them for the proof; and until they attempt to comply with this just request, they should not complain at our rejecting their conferences and conference measures. We cannot act in matters of religion without faith. We cannot have faith without evidence. No evidence has been given, that these conferences and conference measures are scriptural. Therefore, we have NO FAITH in them."

* Those conferences were organized the same as the "*Harbinger*," conference at Rochester was—the same as the one at Hartford, lately called by a private circular, was—no more. They were as unscrip-tural as those were—no more. They made no definition of what sin is, but spoke of certain things with all forbidden practices as sins which they, the members of the conference, in their simple individual capacity, had no fellowship for; but no recommendation respecting these went out to the churches, and nothing was passed justifying war of any kind.—Ed. AD. HER.

† While we claim that no new doctrines, nor measures, were put forth by those conferences, no defence of them is necessary, till it is shown wherein they depart from the spirit of the gospel.—Ed. AD. HER.—(To be continued.)

Letter from Bro. L. C. Wellcome.

BRO. HIMES:—As it may be interesting to the saints abroad to know how the cause of Christ prospers, I will give some farther account of it in this place. Since I last wrote, the interest has continued to increase. Our meetings have been well attended, and although we have not had a minister with us, yet our meetings to pray, to exhort, and read the word of God, have been blessed to our mutual good. But it has caused some excitement among unbelievers, especially they of the circumcision. Yet they have done us no harm, though some have tried to prevent the converts from attending our meetings; but it only makes them stronger in the Lord. They have been told that it was degrading to attend Miller meetings; but not accomplishing their purpose, those who were servants were told that it disgraced their employers, and unless they abandoned it they must leave their employer. One did this, and soon found a better situation, though she had a place in the family of one of the most respected doctors in town. In another case, two young converts were servants, or rather slaves, at the principal public house here, after many efforts had been made by the landlord and lady, who were both members of churches, to destroy the faith of these young disciples. They learned that one of them wished to obey the Lord in baptism, as Bro. Gates was to be in town to preach and baptize, whereupon she was forbidden to attend the meeting; and also to have any intercourse with an Advent sister, who boarded in the house. On learning this one of our brethren called to see her, and on the first enquiry for her, she was ordered out of doors, even before he had learned the nature of his errand. But the information was given, that she could be provided for where she could serve the Lord; and she and the boarder were ordered to leave the house, which they did last Sunday morning.

Bro. Gates preached with us from Friday to Sunday evening, with much acceptance. At 1 o'clock, Sunday, we repaired to the river, where five happy disciples were buried in baptism, which scene was witnessed by hundreds of spectators, in the most profound silence. It was the most pleasant and solemn scene I ever witnessed, on the performance of this ordinance. The impression made upon the people by it, and also by the Word preached, cannot fail to have a good and lasting effect on this community. May God bless the means put forth, to the conviction and salvation of many more among us.

Bro. Gates labors with untiring zeal for the cause of our coming King. I hope he will be sustained in the work. One thing I notice, which I wish to mention, that where meetings are started in connection with other people than Adventists, and our brethren yield the main point, for the convenience of others, they always lose their interest in the coming of Christ, and their meetings go down. I hope we shall make ourselves known, by appointing meetings as Adventists, by preaching and living up to our profession; by using our Advent hymn books, charts, &c. It will then be seen that we cannot be easily drawn off from our post. I trust it will be so in our place, while we by the grace of God are able to sustain meetings.

Brethren, let us arise anew for the work of warning the world, and saving souls, by presenting truth to them, and thus to counteract the cry of peace and safety; for sudden destruction truly awaits a guilty world.

In passing from Kennebec to Boston the other day, on board the boat, I came in contact with an old acquaintance, whom I had known as a Baptist member of some influence. He immediately questioned me respecting the Presidential election, to which I responded, that I had so little interest in it, that I had not informed myself much about it. But, said he, do you not vote for rulers over our country? if not, are you not guilty of the evils among us? For when the wicked rule, the people mourn; but when the righteous rule, they rejoice; and we should choose righteous rulers. I remarked, that I had chosen Christ as my Ruler and King; that his kingdom was not of this world, therefore his subjects did not fight, &c. This introduced a discussion as to the character and duty of Christians. I showed him plainly what the Bible says about Christian duty in relation to the governments, fightings, and strife of this world, the greater part of which he confessed to be truth; and he also consented, that if all professors of religion lived up to what I had adopted, they would be a terror to the rulers of the land, and would cause them to rule nearer in righteousness than now. But he continued, "Millerism has done great injury in the world." But said I, "what have I said about Millerism?" (I had not even alluded to the judgment, the Advent, or anything to show myself a modern Adventist.) "O, nothing," said he; "but I suppose your sentiments lead to Millerism." True, and he had already called it good doctrine. I then told him that Millerism had been the means of a revival in Hallowell, and five persons were baptized the day before. This was the evil results of it. This much pleased him, but he could hardly believe it to be so. Yours, daily expecting the King in his beauty. *Hallowell (Me.), Nov. 17, 1848.*

Letter from Bro. F. Gunner.

DEAR BRO. HIMES:—In view of the repeated calls and urgent demands for more laborers, the importunity of brethren and friends, the shortness of time, and the claims of the gospel, I am constrained to answer your enquiry in the affirmative, and shall accordingly close my present business engagement on or before the 1st of January next, and enter the great harvest-field for the ingathering of souls to Christ.

I had written thus far, when, upon stepping into the entry-way of our office, I picked up a tract, and turning it over, read the following sentence, printed in large capitals: "Consider it with your whole un-

derstanding, and choose with your whole heart, for remember, you choose for eternity." For some length of time, my thoughts were arrested, and my pen lay still, but the consideration of duty at last triumphed, and I am enabled to yield obedience to the divine command. I am not ignorant of the barrier that will oppose my progress, the difficulties I may be called upon to encounter, or the hardness to be endured; but I rest secure in the declaration, that all things will work together for good to them that love God.

Under present circumstances, I should prefer that the character of my labors be more itinerant than local. If, therefore, brethren, or friends, destitute of preaching, and who are desirous of hearing lectures upon the coming of Christ, or in connection with this most important theme of our age, will be kind enough to write me upon the subject, stating distance and means of communication, I will endeavor to visit them, and give from ten to twenty lectures in a place, more or less, as circumstances may determine. It will be necessary that my expenses should be defrayed by the friends whom I visit, as I have no other bank from which to draw supplies, save our common one of faith.

In conclusion, let me ask the people of God to make mention of me in their prayers, that my labors may be accompanied with both increase and blessing.

Yours in hope.

New York, Nov. 14th, 1848.

Extracts from Letters.

From Hallowell (Me.), Nov. 11th, 1848.

BRO. HIMES:—My series of meetings at West Gardner were closed last night. There was a good attendance every evening. The people gave me a candid hearing, and many testified on the night of the last meeting, that they had been strengthened and revived. Elder Rollins, who lives in the place, attended constantly, and spoke on the last evening.—His little daughter (an only child, about 14 years of age), lately experienced religion, and is now rejoicing in hope of the glory of God. Elder R. (who stands connected with the Free-will Baptist church) remarked to the people, that his views accorded with ours, and that he was admonished by the signs of the times to look for and daily expect the Son of God from heaven.

A number of the cold and lukewarm were revived, and one or two professed to have obtained pardon from God.

One night we were favored with a mob, who interrupted us considerably, by throwing pease and shot about the house, and otherwise disturbing us. The people seemed surprised at this conduct, and admonished them to leave the house, or behave themselves. They went out, but it was to salute us, or rather the house, with stones, eggs, brick-bats, &c. There were about nine lights of glass broken, and a sash. These things, however, rather turned out favorably for the truth. No one could fail to see that the truth of God was hated as much as ever, that the wicked were doing wickedly, and that the doctrine of the world's conversion was a fable. Those who composed the mob, when asked to desist, would reply, "We do not like the doctrine." I am convinced that the world is nearly ripe for destruction. May the Lord help us all to be ready. *I. R. GATES.*

From Newburyport (Mass.), Nov. 13th, 1848.

DEAR BRO. HIMES:—I have been a subscriber for the "Herald" for nearly three years, and it is still a welcome messenger. I am glad that such a paper is published weekly. I think it worthy of support, and feel it my duty to help sustain it. Although my views in regard to some points are different from yours—what is the great question before us? Is it contention and strife? No. I feel grieved from day to day to know, that there are those who profess to be looking for Christ, but whose theme is to divert the mind from the main subject, viz., the coming of our Saviour to set up his everlasting kingdom, and to make glad his people. I feel willing to lay aside all opinions that are calculated to create a party spirit. What, shall a people who are expecting Him who shall judge every man as his work shall be, judge one another? May the Lord help us to show a spirit of love to each other; then we shall be lovers of Jesus, and have some hope of being received of him in that day when clean hands and pure hearts shall stand. Yours, looking for Him who shall reward the servant found giving a portion of meat in due season. *L. D. WHEELER.*

From Ohio City, Nov. 5th, 1848.

DEAR BRO. HIMES:—I attended meeting to-day at the Advent tabernacle in Cleveland. It is a commodious building, in the circular form, and about sixty feet in diameter. Our meetings are poorly attended, from six to eighteen only usually attending. Those who are regular in their attendance, are sound and firm in the faith, and speak forth the things pertaining to the everlasting kingdom, which the God of heaven shall set up at the appearing of our Lord and Saviour Jesus Christ. We rejoice in view of the time being near, even at the doors, when he shall give reward to his saints, when we shall be delivered from the hands of our enemies, and from all that hate us, and when we shall receive the fulfillment of all those exceeding great and precious promises which he has made to those that love him.

We have no regular preaching, and we are glad to see and hear those who are with us provisionally. *J. BREWSTER.*

Obituary.

DEAR BRO. HIMES:—It now becomes my painful duty to direct a line to you for the first time. I feel very incapable of the task now before me. I can find no language to describe my feelings, as I now

attempt to record the death of my dear husband, Wm. P. MORRILL, who fell asleep in Jesus on Friday morning, Oct. 27th. On the Sunday following Bro. W. H. Eastman preached an interesting discourse to a large, attentive, and solemn congregation. His text was 1 Cor. 15:19—"If in this life only we have hope in Christ, we are of all men most miserable." I can say but little that will be interesting to the readers of the "Herald;" but to me the case was one of great interest, from the commencement to the close. For the last fourteen weeks that my husband remained with his little family, our circumstances were somewhat trying, and our afflictions severe; yet our trust was in the Lord, and most of the time we felt that his mighty arm was stretched out for our relief. The first seven weeks of my husband's sickness were very trying; for the most part of the time he was able to be up and walk some, but for the last seven weeks he was wholly confined to his bed, when his sufferings were very severe. But he was patient, and felt that he could bear all things, Christ strengthening him; and that he was the Lord's, whether he lived or died. Until a few days before his death, he indulged a hope that he should recover, not for his own sake, but for the sake of his family. But this desire was never expressed without saying, "Not my will, but the will of the Lord be done." With such a consolation, I cannot mourn as one who has no hope. I have a hope which is my comfort by day and by night; it is a hope big with immortality, and which will be consummated when the trump of God shall sound, and they that are in their graves shall hear the voice of the Son of man and come forth. I long for that time, and my prayer often is, "Come, Lord Jesus." But still I ask for patience to wait and endure all the trials that are necessary to purify and prepare me to enjoy the society of all the resurrected saints, in the presence of Him who has redeemed us by his own blood, and where I shall meet my dear companion, and never part again. Praise the Lord for such a hope; it cheers my heart in my lonely hours of meditation. I have a little son left in my charge, about two and a half years of age, but too young to sympathize with his widowed mother in her affliction. *R. E. MORRILL.*

East Bethel (Vt.), Nov. 13th, 1848.

DIED, at East Boston, the 9th inst. LAURA MARIA YOUNG, daughter of J. W. and A. C. Young, aged six years and three months.

Miscellaneous.

THE WORLDLING'S DEATH-BED.

[The following incident in the last hours of JOHN JACOB ASTOR, was related in a sermon, preached a short time since.—*Friend of Virtue.*]

The man of wealth lay dying. On his brow The dews of death had gathered, and his eyes, Those windows of the soul, were darkened now With curtains that one hand alone can draw. For years, long years, he lived, and walked the earth Erect; a man of pride—a man of influence—A man of business too; who made his boast That he knew how to gather in the coin. Gold was his idol; and the more he grasped, The more he sought. Living but for this, He scarcely dared to speak, lest he should spend The breath he wished to hoard, to gather gold. But 't would not do; there came a time at last When his "strong men" no longer could uphold His tottering steps, and here upon his bed He laid him down to die! But hark! that voice, His hoarded voice, he so long feared to use, Lest he should waste its strength, now cried aloud, "O, bring me money! Money bring to me!" Poor man! it was his god; 'tis fit that he Should call upon it now. He knew no other God On whom to call in this hour of need, When all men seek for aid. 'T was proper then That he should call upon his chosen god, Whom he through life had served. He could not see, They thought he could not feel; and so they cut Small bits of paper, and the tissue placed Within his trembling hand. But could they cheat The man, who, to secure those precious bills, Had bartered heaven, and all that heaven can give Of peace and happiness? Smiling in scorn, The worthless scrap he tore and cast aside; And then again, for "money—money," called. They brought the good bank bills for which he toiled, Which he had worshipped, and his idol made, And in his hand the precious treasure placed. It gave him comfort, to his soul brought peace, The only peace that miser's soul could know!

O, ye who trust in wealth, who madly bow Your souls in worship to this vain world's god, To this death chamber come, and here within The very court of death, of your own souls The fearful question ask—Though ye should gain The world, what will it profit in that day—That dreadful day! when ye alone must stand Prepared, or unprepared, before your God! This question answered, then go forth again, Repent of sin, and quench your thirst for gold. Can ye again forget this dreadful scene, And bow your little souls to gather dust? To heap the shining ore? It may be so; But O! let me a better portion seek! Give me the Christian's hope,—the glittering coin I'll leave to those who seek no higher good.

RULES FOR READING THE SCRIPTURES.

1. Never open the word of God, without remembering that you must be tried by it at the judgment-seat of Christ.
2. Read with prayer for direction to the right meaning, with earnest attention to the words and con-

nection of the passage, with diligent comparison of every passage with the whole Bible, and with patience concerning the result.

3. When you read the Scriptures, let not your attachment to the systems or sentiments of men obscure their meaning, or induce you to pervert them.

4. When you discover any truth in the Bible, receive it with candor, maintain it with meekness, and avow it with courage.

5. When you discover any duty in the Bible, meet the discovery with a cheerful obedience.

6. In your daily perusal of the sacred volume, receive its doctrine with a lively faith, practise its duties with a holy boldness, and pray for divine grace by which these doctrines and these duties may become the fountain and the streams of genuine Christian discipleship.

7. This book contains the law of the Most High God. It founds its claim to this divine origin on the harmony of its facts with the records of universal history, on the moral character of its inspired penmen, on the sublime yet simple majesty of its style, on the excellency of its doctrines, on the purity of its morals, on the rapidity with which its truths were originally promulgated, under circumstances most unpromising, and on the evidence of undisputed miracles.

8. To the Christian, this volume supplies a surer guide than the Israelites enjoyed in the pillar of cloud by day, and the pillar of fire by night. It unfolds the consoling doctrine, the directing precept, the warning threat, the cheering promise; it exposes our guilt, proclaims our danger, and reveals our duty; it condemns to justify, and justifies to condemn no more.

9. To the dead it speaks life, and to the living it unfolds immortality. It makes the weak strong, and to the strong it increases strength, it invites enquiry, and amply rewards the honest enquirer; it holds up a guiding star through the pilgrimage of life, and extends the horizon of our mortal existence into the boundless ocean of a happy eternity.—*Oriental Bep.*

THE OLD ITALIAN INQUISITION.

The Inquisition in the city of Venice, aided by official informers and secret tribunals, became one of the most cruel engines of tyranny ever known, perhaps, under any government. No man's life, liberty, or property, was secure. When any fell under suspicion, they were privately arrested, and in most cases they were heard of no more. Everything was conducted with the most profound secrecy; the accused victim knew not the secret tongue that betrayed him, or the secret hand that stabbed him. Near the palace, and separated only by a canal, is a prison; this prison is connected with the palace by a high covered bridge, called the Bridge of Sighs. This bridge has, or had, (for it is now closed up,) two passages; one leading from the prison into the council chamber, and the other leading to other more private apartments and dungeons under the palace itself. These dungeons were also accessible from the palace by a secret passage, which was unknown until the arena of these apartments of death was laid open by the French. Indeed, it is said the citizens generally did not know of the existence of these wretched cells. Here the trembling victims were led to torture and to death. We visited these gloomy prisons; they were dark as night, and consisted each of one arch of heavy masonry, with a single hole for the purpose of respiration, &c. They had been generally lined with wood, but Napoleon had permitted the citizens to enter and tear out all that was moveable in these horrid cells. Here was a grated window where the victims used to be strangled. They were seated upon a block within, and a rope fastened at one end, passed through the grate, and round the neck, and out again to a machine, by the turning of which the head and shoulders were drawn up to the grate, and the poor wretch was strangled by the cord that passed round his neck. Another place was fitted for decapitation, like a guillotine. The heavy knife, fitted to a frame, was raised by machinery to the proper distance, (the victim being fixed in a right position,) when it fell and struck the head from the body, and a trench in the stone, and holes made for the purpose, conveyed the blood down into the water below. All this was done by night, and with the utmost privacy; and here were the little niches in the wall where the executioner placed his lamp while he performed his bloody work.

FORMATION OF CHARACTER.

If greatness can be shut up in qualities, it will be found to consist in courage and in openness of mind and soul. These qualities may not seem at first to be so potent. But see what growth there is in them. The education of a man of open mind is never ended. Then, with the openness of soul, a man sees some way into all other souls that come near him, feels with them, has their experience, is in himself a people. Sympathy is the universal solvent. Nothing is understood without it. The capacity of a man, at least for understanding, may almost be said to vary according to his powers of sympathy. Again, what is there that can counteract selfishness like sympathy? The immense defect that want of sympathy is, may be strikingly seen in the failure of the many attempts that have been made in all ages to construct the Christian character, omitting sympathy. It has produced numbers of people walking up and down one narrow plank of self-restraint, pondering over their own merits and demerits, keeping out, not the world exactly, but their fellow creatures, from their hearts, and caring only to drive their neighbors before them on this plank of theirs to push them headlong. Thus, with many virtues, and much hard work at the formation of character, we have had splendid bigots, or censorious small people.—*Friends in Council.*

Foreign News.

The British mail steamship *Acadia*, Capt. W. DOUGLASS, arrived at this port on Sunday, the 19th inst., bringing seven days later intelligence from Europe.

The tone of commercial affairs in England had improved during the week.

The cholera extends the area of its influence, but does not appear anywhere in alarmingly numerous instances. The deaths in London from this disease amounted in the week to 34, the average weekly number being only 1 for the antecedent five years. But 18 cases were reported on Tuesday 31st ult., 7 of which were fatal; and 9 cases were reported on Wednesday, 7 of which also proved fatal. On Thursday 15 cases were reported, of which 12 were fatal. In Edinburgh and the neighborhood there have been 5 deaths since the last report, making 169 deaths since Oct. 4th, out of 290 cases. The authorities generally throughout the country have taken the most precautionary measures to prevent or meet the disease wherever it breaks out.

The British Annexationists met with a disaster in India, and have been compelled to retreat from before Moultan.

The late heavy rains have produced disastrous consequences in Kent, Essex, and other counties, the country assuming the aspect of vast lakes.

The "Morning Herald" says, we have every reason to believe, whatever may have been the wishes of Sir Robert Peel two years ago, that he is both ready and willing to re-assume the reins of government in 1849. He only waits for permission.

The first railway in Spain, from Barcelona to Matara, has just been opened.

Nearly thirty lives were sacrificed on Saturday by an explosion at a pit on Cleator Moor, within three miles of Whitehaven.

On the 1st of October the decree for the complete emancipation of the Jews of the Roman States came into force. They are thereby declared fit for the exercise of all civil rights.

There are in London alone, at present, 80,000 mechanics, and 15,000 laborers out of work. Assuming four persons to each family, there would thus be 380,000 people almost in a state of destitution, with trade bad, and very little appearance of its improving during the winter.

On the morning of the 30th ult. a sugar-house in Alston street, Glasgow, occupied by Wilson & Son, fell down, whereby a number of individuals lost their lives.

The Queen and Prince Albert have appeared in rather new characters during the past week, viz., as suitors in the Court of Chancery, seeking to prevent piracy of their etchings and drawings by one of the publishers in Paternoster-Row. An injunction to restrain the publication has been granted.

Mullins, the Chartist, tried in London, was sentenced to transportation for life.

Ireland.—The news continues to be regarded with but little interest. The State Trials in Dublin have commenced, and exhibit more bungling on the part of the Attorney General.

France.—The clubs are violent on the question of the Presidency. Last night speeches were made, in which the population of the departments were menaced in case Prince Louis Napoleon should be returned; and the right of the minority to rise and maintain their opinion by violence, if necessary, was declared amidst loud applause. In fine, it was proclaimed that Paris would not be controlled or thwarted by the departments; that Paris which had made the revolution of February, and proclaimed the Republic, without thinking it necessary to consult the departments, would maintain its conquest, and the people for this were ready to take their muskets and descend into the streets.

At the Democratic banquet at Dijon, one of the orators pronounced an eulogy on Marat, Robespierre, Collot d'Herbois, and Danton.

The Paris papers are almost exclusively occupied with the approaching election of a President for the Republic. The Republican journals appear to expect that Prince Louis Napoleon will be the fortunate candidate, and console themselves by saying that he may be President, but nothing more: for that should he attempt to overthrow the Republic, he would be crushed by the sovereignty of the people.

Switzerland.—Accounts from Berne, of the 25th, state, that an attempt had been made to overthrow the government of Fribourg, but it had been suppressed. The bishop had in consequence been arrested.

Spain.—Intelligence has just been received at Bayonne, of the breaking out of a serious Progressista movement, on the 23d, in Upper Aragon, at Borja, close to the frontier of Navarre. This outbreak has ramifications throughout Upper Aragon, and will be quickly followed by similar ones at other points, and the entry into Aragon from France of a numerous and well armed band of Progressista refugees, headed by Brigadier Ugarte, late political chief of Huesca, under Epartero.

Italy.—Accounts from Naples state that the Sicilian affairs have been settled by the mediation of England and France. Sicily remains a part of the Neapolitan dominions, but is to be secured a separate government, and the constitution of 1812.

The "Concordia," of the 29th, says the Valteline is in a state of insurrection. The bridge over the Adda is destroyed. For some hours the sound of the tocsin and the firing of cannon have been heard in the direction of Orgegnio.

Austria.—We are still without any direct commu-

nications from Vienna. It appears, however, beyond a doubt, that it has been attacked and bombarded by Windischgratz, and that his troops have suffered severely, and when the last accounts left, had failed to make themselves masters of the town. Jellachich had been compelled to retire, and the citizens are determined to destroy the city rather than surrender. The defence of Vienna can only be paralleled by the defence of Saragossa.

THE ADVENT HERALD.

BOSTON, NOVEMBER 25, 1848.

A Short Tour.

We spent Sunday, the 12th inst., with the church at Worcester. A good number were present, though the weather was inclement. The brethren have engaged a new hall for a place of worship, and seem to be much encouraged. May the Lord bless and prosper them.

While in W., a brother asked us if we designed attending the conference at Hartford? We replied that we had no knowledge that any conference was to be held there; but that we had sent a letter, stating that we would stop at Hartford, on our way to New York, and speak to the brethren. We were then handed the following circular, printed on half a letter sheet, and superscribed in the handwriting of JOSEPH TURNER. The document is dated Hartford, Nov. 6th, and reads as follows:—

DEAR BROTHER:—Within a few past weeks, several brethren in the Ministry have expressed a desire that there should be, in some central place, a Conference, composed of the Ministry, and such of the membership as might find it convenient to attend, for the express purpose of conferring upon the doctrines of our glorious hope, and the real condition of the waiting, tried, and anxious people of God; also, to carefully compare our *sailing papers*—our reckonings, that if possible, the watchmen may speak in harmony, and to the edification and building up of the church in their most holy faith. The present condition of the nations in the land of prophecy, is in a high degree ominous, and demands an immediate expression of the mature wisdom of the watchmen, and of the household of faith. In this state of the nations, we think we read, in lines of living light, the unfulfilling tokens of the immediate coming of the kingdom of God. These are perilous times; and that the faithful servants of Christ may finish their course with joy, and keep the faith, such a Conference seems of the utmost importance. While each defender of the truth, the *whole truth*, is assailed on every side by the unbelieving multitudes, it is most desirable that each should have the assurance of the confidence and sympathy of his fellows in the same tribulation. To obtain this desirable end, let them confer—let them counsel, but never legislate.

To promote such an object, the church in Hartford will open their doors for the accommodation of such as will come to this city for such an object. They will not be able to defray the travelling expenses of the Ministry, as they would be glad to do, but will make all comfortable, and welcome while here, while something may be done by able brethren who may come here, toward the expenses of the more destitute.

We, the undersigned, therefore, Committee for the Church in Hartford, affectionately invite you to attend a meeting in this city, which will commence TUESDAY EVENING, November 14th, and continue two or three days, at the pleasure of the Conference. You are requested to invite all Advent preachers within your acquaintance, as we may not know them all, for it is desirable that all should be at this meeting; also, you are requested to invite all brethren in the membership who may feel able to defray their own expenses to and from the meeting, to attend, and at least, to secure a fair delegation. All are invited, and the bands in the vicinity of this city, it is hoped, will generally come up to this meeting, and come in the name of the Lord.

We sincerely hope that none of the ministry to whom this notice and request is sent, will excuse themselves on any account; we affectionately entreat you to come, though it cost you some labor and sacrifice. Such a meeting can but glorify God, and advance his truth.

In behalf of the Church in Hartford and vicinity, and several of the Ministry.

DAVID CRARY,
AARON CLAPP,
AZEL TENANT,
WM. ROGERS,
L. TIFFANY. } Com.

Hartford, Nov. 6th, 1848.

We saw one other brother who had been "served" with the above circular, superscribed in the same handwriting. On our arrival at Hartford, we enquired of a brother, (one of the committee,) about this mysterious document, and were not a little puzzled to learn that he had not seen it, though he was aware that he was on the committee, and that there was to be a conference. As we had no special invitation to participate in the deliberations of said conference, we thought it advisable to leave town by the first conveyance, lest we should subject ourselves to unjust suspicions. However, we may as well remark, that the conference was held, and the following ministers were in attendance—BRO. J. TURNER, S. C. CHANDLER, H. HAYES, JACOB WESTON, and LUDINGTON, with two lay brethren from out of town.

Whether the brethren named are the "several brethren in the ministry," who the circular states had expressed a desire that there should be in some central place a conference; or whether they are the respondents to the circular, we are not apprised. The call says, "let them [the conference] counsel, but never legislate." But we learn that the *principal* subject of consideration was, that of uniting the *Advocate* with the *Harbinger*, a subject not hinted at in the call! We are not aware that anything in the way of "legislation" took place; but as Bro. TURNER has gone to Rochester, to arrange preliminaries, if not to "legislate," on matters concerning the absorption of one paper by the other, we presume that the "counsel" of the conference induced that step, and we doubtless shall soon receive the official notice of the same, with an appropriate valedictory.

We give the above as an item of intelligence, and would say, that it appears that those who talk so loudly against all conferences, are, after all, not unwilling to hold conferences, nor to "legislate" on matters brought before them. Some see a distinction where others are unable to detect a difference.

On our arrival at New York, Nov. 14th, we had the pleasure of meeting many of our old fellow-laborers. Among them were, BRO. JONES, WHITING, ROBINSON, INGMIRE, and (unexpectedly) Bro. HUTCHINSON, from Canada, who has come south on account of his continued ill-health. He is able to speak but little, and will be compelled to keep as quiet as possible. May God's blessing attend him. On a short notice, we had the happiness to meet a large audience in Hester-street, to whom we spoke an hour or more, on the duty of Adventists arousing, and entering upon the work with new zeal and energy. We were kindly and liberally received, and never more warmly greeted.

The cause in New York is in prosperity. Bro. ROBINSON is doing well at Hester-street, as also is Bro. WHITING in the Sixth Avenue. We should have met with the brethren at the latter place had our time permitted. Bro. JONES will devote his labors to the cause in Brooklyn this winter. There are some faithful and liberal brethren there, who will do all in their power to sustain him and the cause. May they succeed abundantly, after so long a time of trial.

Bro. INGMIRE is at Newark. He thinks the cause there is reviving. Bro. I. is sacrificing, and is doing all in his power to sustain and promote it.

We gave a lecture in Albany on the 16th, in the new place of worship. We had a good audience, though at short notice, who gave their attention while we laid before them the duty of Adventists at the present time, in view of the wants of the cause, and the signs of the speedy coming of CHRIST. We should think that the brethren are doing well in Albany. They have a good place of worship, and Bro. NEEDHAM is much esteemed as a minister among them.

We also visited Troy and Lansingburg, and saw many of our old friends who still adhere to the principles of the blessed hope.

It was very refreshing to us to be able once more to meet with old friends; and if we were not able to do much, we were cheered to see that others are not idle.

We perceive that a blunder has been made respecting our refusal to notice anonymous communications. We frequently publish articles without giving the name of the writer; but it must be always communicated to us. When a writer gives us his name, we do not regard him as anonymous.

The *Advocate* promises a history of the shut-door fanaticism in Maine. It would be an acceptable episode—none being able to write so graphically as those who have had a prominent part in the scenes they describe.

BACK VOLUMES.—We have sets of the *Signs of the Times*, stitched, of volumes 2, 5, and 6, and of volumes 1, 4, 5, and 6, of the *Cry*, which we will sell for 25 cents per vol. They can be sent by mail. Those wishing for back volumes, should improve this opportunity.

We have four full sets of the *Cry*, excepting vol. 2, leaving 7 volumes in a set, which we will sell for \$3. Also two sets of the *Signs of the Times* and *Herald*, (old series,)—excepting vols. 1, 3, 7, and 8,—10 volumes for \$5. Those who speak first for these will secure them.

We have also a few volumes bound, for 75 cents.

"The Eternal Punishment of the Wicked Not Annihilation." By J. W. BONHAM.—We have received a few more copies of this work, which has been much enquired for of late, but which we could not supply.

BUSINESS NOTES.

J. Dean—You are credited to No. 332—\$2 due at the end of this volume.
W. Helm, 75 cts.—Two copies of Stories, by express, would cost you \$1.25. Shall we send them or? Being bound volumes, they are not suitable, unless we take the covers off.
J. Taylor, \$1.—The bill of last June only passed the House of Representatives, and consequently did not become a law. Therefore, postage continues as before. The P. M. of New Siarum, however, writes that Mrs. E. B. had removed to Cincinnati, so we change it to that P. O.; but the P. M. there writes that it is not taken out.—Please direct. We have sent the tract—the balance pays to No. 415.
R. E. Morrill—You have paid to end of this vol.
K. E. continued. It was paid to 378, but we have credited to 464.
H. H. Gross, \$1 on acct.—Received. Sent books.
W. Pratt, \$2.—It was credited to you. This balances your acct.
T. M. Preble—We have a large quantity of the books on hand.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

JULIUS BUTTON, of South Edmeston, N. Y., stops his paper, owing
Total delinquencies since Jan. 1st, 1848. 94 99

TO SEND THE "HERALD" TO THE POOR.

Bro. AYRES. 1 00

TRACT AND MISSION DISTRIBUTION FUND.

Bro. AYRES. 1 00

APPOINTMENTS.

The Lord willing, Bro. Geo. Needham will preach at Three Rivers Sabbath, Dec. 10th. He will spend about a week in the vicinity. (For the church.) W. G. RUEGELS.

Providence permitting, I will preach at Rye Beach, N. H., the first Sabbath in December, and the second at Marboro, Mass. N. BILLINGS.

CONFERENCES.

A protracted meeting will commence at East Charleston Village, Vt. on Friday, Dec. 1st, and continue over the Sabbath. Frats. of South Troy, will attend. Bro. Geers, and the brethren in the adjoining towns, are invited. Bro. Pratt will hold a meeting the Monday following at Glens Falls, Connecticut, Tuesday evening, head of the bay Wednesday evening; at Merrill's Mills the remainder of the week. Bro. Blake is requested to give appointments where he expects to accompany Bro. Pratt, and to continue in the field of labor. E. SCARLETT, JR.

BOOKS FOR SALE AT THIS OFFICE.

SECOND ADVENT LIBRARY (in 8 vols.)—Price, \$5 per set.

SECOND ADVENT LIBRARY (New Series).—Each No. at 4 cts. 37 1/2 cts. per doz.; \$2.50 per hundred.

NO. IV.—"GLORIFICATION." By the same.

NO. V.—WM. MILLER'S APOLOGY AND DEFENCE.

We are out of tracts Nos. 1, 2, and 3.

"A STATEMENT OF FACTS on the Universal Spread and Expected Triumph of Roman Catholicism." 15 cts.; \$10 per hundred.

"PROTESTANTISM; its Hope of the World's Conversion Falacious." 72 pp. Price 10 cts.; \$1 per hundred.

"THE BIBLE A SUFFICIENT CREED" By Charles Beecher.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HYMNS (without music). 3 cts. ADDITION TO THE SUPPLEMENT TO THE HARP (60 pp.), 10 cts.; \$1 per doz.

"ADVENT SHIELD AND REVIEW" (Nos. I, II, III).—Price, 37 1/2 cts. single; \$1.50 for the three bound together.

QUESTIONS ON THE BOOK OF DANIEL (for the use of Bible-classes and Sunday Schools). Price, 12 1/2 cts.

"THE ADVENT HERALD," and the "MIDNIGHT CRY." We can supply most of the back volumes of these papers.

THE RESTITUTION, Christ's Kingdom on Earth; the Return of Israel, together with their Political Emancipation; the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its Destruction. By J. L. Litch. 164 pp. Price, bound, 50 cts.; stitched, to be sent by mail, 35 cts.; discount by the quantity.

TRACTS ON PROPHECY.

No. 1.—"Looking Forward." No. 2.—"Present Dispensation—Its Course." 3.—"Present Dispensation—Its End." 4.—"What did Paul Teach the Thessalonian Church about His Second Coming?" 5.—"The Great Image." 6.—"If I Will that He Tarry, will I Tarry?" 7.—"What shall be the Sign of Thy Coming?" 8.—"The New Heavens and the New Earth." 9.—"Christ our King." 10.—"Behold, He Cometh with Clouds." 15 cts. per set; \$1 for eight sets.

DIAGRAMS OF THE VISIONS OF DANIEL AND JOHN.

On paper (in three parts), without mounting, \$4; on cloth (in one piece), without roller, \$5.50. Each set in three parts, mounted with rollers and cloth backs, \$8. These Diagrams cannot be sent by mail, but may be by express.

"ANALYSIS OF GEOGRAPHY," for the Use of Schools, Academies, &c." By Sylvester Bliss. 62 1/2 cts.; \$5 per dozen.

BLISS'S OUTLINE MAPS. \$9 a set. On thick paper, painted, \$1.50.

PROMISES CONCERNING THE SECOND ADVENT.—91 texts, with laconic remarks, and an appropriate verse of poetry on each. 46 pp. Price, 6 cts. 1/2.

WM. MILLER'S DREAM, with Poetic Addresses. 22 pp. Price 3 cts.

TIME OF THE SECOND ADVENT.—What do the Adventists Preach now on the Time? Price, 4 cts. per doz.

BIRKS' Four Prophetic Empires.—\$2. ELLIOTT'S work, 4 vols. (1 copy), \$15. LIFE OF WESLEY (a few copies)—75 cts. SHAKERISM Exposed—75 cts.

"MY SAVIOUR; or Devotional Meditations in Prose and Verse, on the Names and Titles of the Lord Jesus Christ." By the Rev. John East, M.A., Rector of Crocombe, Somerset, Eng. Price, 20 cts.

CRUIKSHANK'S CONCORDANCE. Price, \$1 50 bound in sheep; \$2.25 in boards.

LITHOGRAPH OF WM. MILLER. An excellent lithograph likeness, from a daguerreotype. Price, 50 cts.

TWO HUNDRED STORIES FOR CHILDREN. Compiled by T. M. Preble. Price, 37 1/2 cts.

"GOSPEL CHART," and "DISPENSATIONAL CHART."—Price, 37 1/2 cts. each.

AGENTS FOR HERALD, &c.

ALBANY, N. Y.—Geo. Needham, New York City.—Wm. Tracy, 225 Ludlow-street.

BUFFALO, N. Y.—H. T. Benson, 35 Ludlow-street.

CINCINNATI, O.—John Kioh, Chester-street.

CLEVELAND, O.—J. Foster, Jr., Chester-street.

EDMONTON, Me.—Thos. Smith, Chester-street.

HARTFORD, Ct.—Aaron Clapp, 16 India-street.

LOWELL, Mass.—J. L. Knowles, 16 India-street.

NEW YORK, N. Y.—J. Knapp, 16 India-street.

PHILADELPHIA, Pa.—J. Knapp, 16 India-street.

PROVIDENCE, R. I.—G. B. Gladstone, 16 India-street.

ROCHESTER, N. Y.—J. Knapp, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

WALTON, N. Y.—H. Buckley, 16 India-street.

ADVENT



HERALD

Luke 9:28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. II.

BOSTON, SATURDAY, DECEMBER 2, 1848.

No. 18. WHOLE No. 396.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON.

BY J. V. HINES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies. \$10 for Thirteen copies, in advance. Single copy, 5 cts.

All communications, orders, or remittances, for this office, should be directed to J. V. HINES, Boston, Mass. (post-paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

Never Mind!

BY MARTIN PARQUHAR TUPPER.

Soul, be strong, what'er betide,
God himself is guard and guide—
With my Father at my side,
Never mind!

Clouds and darkness hover near,
Men's hearts falling them for fear,
But be thou of right good cheer,
Never mind!

Come what may, some work is done,
Praise the Father through the Son,
Goals are gained and prizes won,
Never mind!

And if now the skies look black,
All the past behind my back,
Is a bright and blessed track,
Never mind!

Stand in patient courage still,
Working out thy Master's will,
Compass good, and conquer ill:
Never mind!

Fight, for all their bullying boast,
Thou temptation's evil host,
This is thy predestined post;
Never mind!

Be then tranquil as a dove:
Through these thunder-clouds above
Shines afar the heaven of love;
Never mind!

The Work of the Messiah.

BY RIDLEY H. HERSHELL,
PASTOR OF A CHURCH OF CONVERTED JEWS IN LONDON, ENO.

(Continued from our last.)

In examining God's dealings with Israel in the wilderness, the two points to which I shall confine myself at present are, the doctrine of the atonement, and the promises of the Messiah made to Israel in the wilderness. No Jew can deny the truth of the Apostle's assertion, that "almost all things are by the law purged [purified] with blood." Heb. 9:22. Now blood is by no means a natural symbol of purity.—Apart from any acquired association, to sprinkle a thing with blood would rather suggest the idea of defilement. On no other supposition but that of an expiatory sacrifice, has the symbol of blood any significance whatsoever; and, as I have already stated, except on the supposition that man is fallen, guilty, and obnoxious to punishment, the continual slaughter of innocent animals is mere disgusting cruelty, altogether unlike the wise and merciful commands of God. He who desired that the "mouth of the ox that treadeth out the corn" should not be muzzled, would not have commanded nor countenanced such an expenditure of animal life, if the greatness of the occasion, the immense importance of the instruction to be derived from it, did not call for such a departure from ordinary procedure. The revolting nature of the act of taking away life, under no impulse of fear, necessity, or gain, was well calculated to teach man what an evil thing sin is, and how displeasing it must be in the sight of a holy God. And here I may offer a word, in passing, to those students of prophecy who can understand it: will not a due consideration of this go far to explain the difficulties in Ezek. 43—46? At a period when death will be so rare, and bloodshed almost, or altogether unknown, may not some retrospective rite like this, be needful to explain to the men of that dispensation the glorious work of the Redeemer; to give them some idea of what is meant by the Messiah "pouring out his soul unto death?" Isa. 53:12.

Surely if any doctrine was plainly taught to Israel in the wilderness, it was the doctrine of the fallen and corrupt state of human nature; and the doctrines of atonement and substitution that necessarily flow from it. Whence arose

the whole system of ceremonial uncleanness, but from the corruption of humanity? Why did acts and infirmities of men, things not in themselves sinful, require a sin-offering and an atonement, but to teach man, that in his natural state all his acts are accompanied by sin, and that the entrance of sin into the creation of God is the cause of all infirmity and sickness? "The soul that sinneth, it shall die." And why does not death instantly follow the commission of sin? Because God is gracious unto man, and saith, "Deliver him from going down to the pit; I have found a ransom for him." Job 33:24. The ransom, or atonement, כפר, through which sinful man was delivered, was thus known in the early days of Job. This ancient patriarch, fearful that his sons might have sinned unknown to him, "offered burnt-offerings according to the number of them all." Job 1:5. If the notion of substitution was not implied in this,—if the slaughtered animal was not a vicarious atonement, foreshadowing Him on whom God "hath laid the iniquities of us all," (Isa. 53:6,) what was it? Must the sacrifices be viewed in the light of payment to God; or are they mere unmeaning ceremonies, signifying nothing at all?

The sixteenth chapter of Leviticus is a very troublesome document to my unconverted brethren, and to certain others who falsely call themselves Christians, while at the same time they are desirous to get rid of the doctrine of substitution and atonement, and of the doctrine of original corruption, upon which these are based. It is difficult to understand how those who cannot see substitution in this chapter, can see any meaning in any part of Scripture. Before Aaron could enter on the service of the day of atonement, he was obliged to offer a bullock as a sin-offering for himself and his house; and when he was covered, כפר, from Divine wrath by the blood of atonement, he then proceeded to make an atonement for the holy place, and the tabernacle of the congregation, "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. 16:16. Such is the evil and defiling nature of sin, that God represents it as contaminating all with which it comes in contact. But no one supposes that actual defilement was communicated to these inanimate things by remaining among the children of Israel "in the midst of their uncleanness." It was an imputation of uncleanness, put upon inert matter, the more strongly to impress upon moral and responsible agents a sense of their guilt and unholiness—of their moral and spiritual pollution in the sight of a holy God.

How striking to the Israelite of that day, thus humbled under a sense of his vileness, taught that his touch, yea, his very vicinity, communicated pollution, to see the entire removal of his guilt by the scape-goat! If any symbolical act could represent any idea, or convey any truth clearly and unambiguously, this type of the scape-goat clearly taught the doctrine of the imputation of the sins of the guilty to the innocent, of the substitution of the innocent for the guilty, and of the "taking away of sin" by this substitution. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, PUTTING THEM UPON THE HEAD OF THE GOAT; and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities into a land of separation." Lev. 16:20-22.

The Israelite thus learnt—not that sin, evil

and polluting as it is, excites no displeasure in God, and involves no penalty—but that God, in His infinite wisdom and love, had devised a way by which sinful man may be delivered both from the penalty and the power of sin, had provided a Redeemer, who should "come out of Zion, and turn away ungodliness from Jacob;" and in those daily, and monthly, and annual sacrifices, shadowed forth the "good things to come" hereafter, through the person and work of the Messiah. Let my brethren compare the above passage relating to the scape-goat, with Isa. 53; especially with verses 4-6, 11—"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." How aptly did the two goats, which formed but one type, prefigure the great work of redeeming love: atonement by the shedding of blood, and the entire taking away of sin by substitution!—What a striking type of Him who "put away sin by the sacrifice of Himself;" (Heb. 9:26;) who "suffered for sins, the just for the unjust, that He might bring us to God!" 1 Pet. 3:18.

I now proceed to notice the promises of the Messiah, made to Israel in the wilderness.

After the children of Israel had journeyed about six weeks in the wilderness, guided and sustained by the God of Abraham, they came to the Desert of Sinai, and encamped before the mount. Then the Lord entered with them into that conditional covenant which was entirely distinct from His covenant with Abraham. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation." Exod. 19:5, 6. These words were conveyed by Moses to the children of Israel, and they answered: "All that the Lord hath spoken we will do." But when they beheld "Sinai altogether on a smoke," when there were "thunders and lightnings, and the voice of the trumpet exceeding loud," their self-confidence vanished; they trembled, and were afraid. They cried out, "Why should we die? for this great fire will consume us; if we hear the voice of the Lord our God any more, then we shall die. Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee. Speak then with us, and we will hear; but let not God speak with us, lest we die." Deut. 5:24-27; Exod. 20:19.

This natural fear of the Israelites, which finds an echo in every one's bosom, illustrates a ruling impulse of fallen humanity—dread of God. The invitation to covenant at Sinai, was coupled with no threatenings; it was one calculated to inspire confidence and love. But the natural heart of man, though it can pay reverential homage to God at a distance—nay, can even imagine that it loves God, while it views Him as afar off, yet shrinks with terror from close contact with Him. A feeling of alienation, a general sense of guilt, even when no specific crime presents itself, compels man to shun too near communication with a God who he knows cannot look upon iniquity without abhorrence. "Let not God speak with us, lest we die!" This is the cry, not of Israel alone, but of fallen humanity.

The Israelites were here brought to learn an important lesson—they learned what the feelings of Adam and Eve were when they first realized their alienation from God. When, after their disobedience, the voice of God was heard in the Garden of Eden, that voice which had hitherto inspired no sentiments save those of love and joy, they ran and hid themselves, afraid of His presence; and this was the same lesson the Israelites learnt before Sinai, that they were not able to meet with God and live. Instead of upbraiding them with their distrust, God recognizes the feeling as inevitable in their condition as fallen creatures. He declares that "they have well said all that they have spoken." Deut. 5:28. When man, in his natural state, can contemplate without dread a direct meeting with God, it is a sure sign that it is not the God revealed in Scripture that he worships, but a God of his own imagination; a God who weighs human actions, not in the unerring balance of truth, but in the fluctuating scale of man's expediency.

And why did not God upbraid them with their distrustful dread? why did He not resent this doubt of the love of Him "who bare them on eagle's wings, and brought them unto Himself?" Because he recognized in their piteous exclamation, "Let not God speak with us, lest we die," the cry of fallen humanity for a mediator; its involuntary confession of guilt and helplessness, and its need of a "days-man" between itself and its Maker, "who can lay his hands upon both." Job 9:33.

My Jewish brethren will no doubt deny this. But is it not true that Israel desired a mediator? Was not Moses a mediator? And if Israel could not meet with God at Sinai without a mediator, how shall fallen and sinful man meet with Him at any time without a mediator?—Will it be alleged that it was only the outward accompaniments of the Divine presence that terrified the Israelites,—the thunders, the lightnings, and the sound of the trumpet waxing louder and louder? Surely not; it was the knowledge that God was there, which made these sounds so awful. God would never have said of a request dictated by a childish fear of physical phenomena, "They have well said all that they have spoken." That which terrified Israel would have terrified every son of Adam. Now the terror which a visible manifestation of God calls forth, is a sure indication of the latent terror of contact with God, which lurks in every unrenowned heart. For is not God as really near at all times, as when manifested in the terrors of Sinai; and is there not a day coming when all must be brought into the immediate presence of God?

But however the general conclusion may be denied, it is undeniable that the Israelites cried out for a mediator, and that Moses was their mediator. He was their intercessor, as well as the medium of communication between them and God. Was this office quite an anomaly; was it something needful to Israel in the wilderness, and unnecessary for them and all others, in all other places and times? Moses, guided by Divine inspiration, expressly contradicts this idea. He declares that he was but the type of a greater Mediator and Intercessor, whose word was to be law; implicit obedience to whom was commanded on pain of God's displeasure.

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken, according to all thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which

they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:15-19.

That this refers to the Messiah, the promised Deliverer, could only be denied by those who fear that its admission would tell too powerfully on the claims of Jesus of Nazareth. That it cannot apply to Joshua, as some Jewish writers allege, is evident, from Deut. 34:10, which must have been written in Joshua's time, or subsequent to it: "And there arose not a prophet since in Israel like unto Moses." Their well-known saying, in regard to Maimonides,* is a confession that there is no individual to whom they can point as the "prophet like unto Moses." To say that the passage means a succession of prophets, such as the Jewish nation was favored with, is to destroy all accuracy of language. If the above clear and distinct reference to an individual may be interpreted to mean a succession of individuals, it would be impossible to maintain that any individual was either spoken of, or prophesied of, in Scripture. The prophet that is here promised is not an ordinary prophet, like those who were afterwards raised up to instruct Israel in their immediate duties, and to predict the future dealings of God with them, but it is a prophet that can answer the demand of Israel when they stood before Horeb; one who can be the mediator between God and them; who can ascend into the presence of God, in the midst of the fire, and commune with Him "face to face."

Moses had hitherto been the guide and leader of Israel, but they had now chosen him as their mediator, and God had ratified their choice. We shall, therefore, proceed to examine the nature of this new relationship, and the duties that grow out of it.—(To be continued.)

The Holy Bible.

A nation must be truly blessed if it were governed by no other laws but those of this blessed Book; it is so complete a system that nothing can be added to it or taken from it; it contains everything needful to be known or done. It affords a copy for a king, and a rule for a subject. It gives instruction and counsel to a senate, authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence: it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage: it entails honor to parents, and enjoins obedience to children; it prescribes and limits the sway of sovereigns, the rule of the ruler, and the authority of the master: commands the subject to honor, and the servant to obey, and promises the blessing and protection of its Author to all who walk by its rules.—It gives directions for weddings and burials: regulates feasts and fasts, weepings and rejoicings, and orders labor for the day, and rest for the night: it promises food and raiment, and limits the use of both; it points out a faithful and an eternal Guardian to the departing husband and father: tells him with whom to leave his fatherless children, and in whom his widow is to trust, and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will: it appoints a dowry for the wife, entails the right of the first born, and shows how the younger branches should be left; it defends the right of all, and reveals vengeance on every defrauder, overreacher, and oppressor. It is the first book, the best book, and the oldest book in the world; it contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed: it contains the best laws and profoundest mysteries that ever were penned; it brings the best of tidings, and affords the best of comfort to the inquiring and disconsolate; it exhibits life and immortality, and shows the way to everlasting glory; it is a brief recital of all that is past, and a certain prediction of all that is to come; it settles all matters of debate, resolves all doubts, and eases the mind and conscience of all scruples. It reveals the only living and true God, and shows the way to Him; it sets aside all other gods, and describes the vanity of them, and of all that trust in them. In short it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly, and

* It was said of Moses Ben Maimon, that "from Moses to Moses there arose not a Moses."

makes the foolish wise; a book of truth, that detects all lies and confutes all errors; and a book of life that shows the way from eternal death. It is the most compendious book in the world, the most ancient, authentic, and entertaining history that ever was published: it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars; it describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most accomplished mechanic and profoundest artist; it will teach the best rhetorician, and exercise every power of the most skilful arithmetician; puzzle the wisest anatomist, and exercise the nicest critic; it corrects the vain philosopher, and guides the wisest astronomer; it exposes the subtle sophist, and makes diviners mad.—It is a complete code of laws, a perfect book of divinity, an unequalled narrative; a book of travel, and a book of voyages; it is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion; it is the school-boy's spelling-book, and the learned man's masterpiece; it contains a choice grammar for a novice, and a profound treatise for a sage; it is the ignorant man's dictionary, and the wise man's directory; it affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is its own interpreter; it encourages the wise, the warrior, the racer, the overcomer, and promises an eternal reward to the conqueror; and that which crowns all is, that the Author is without partiality and hypocrisy, for "in Him there no variableness nor shadow of turning."

The "Shaking of the Nations."

The state of Europe is adapted to excite very solemn thoughts in religious minds.—powerful potentates are either submissive in Day by day kingdoms are overturned, and the hands of their subjects, or fugitives from their own realms. The common observer sees in these things only the operation of human causes; and the political philosopher prides himself in being able to trace, link by link, the train of circumstances that has led to the result. But the Christian, without fantastically shutting his eyes to the instructive study of the secondary and subordinate agencies that have been at work, rises higher in his estimate of these stupendous changes, and refers them ultimately to the overruling providence of God. "The nations raged, the kingdoms were moved: He uttered his voice; the earth melted." "Verily, there is a God that judges in the earth." And while other men are at their wits' end, wondering to what all this will lead, and either indulging in extravagant hopes, or nurturing unreasonable alarms, it is the consolation of the Christian, that as this shaking of the nations has not come to pass without the divine will, so it will be conducted by divine power, and be made by divine wisdom promotive of his own glory, and of truth and righteousness. The fury of the human tempest may be terrible, and even protracted; but "the wrath of man shall praise him, and the remainder of wrath will he restrain."

Surveying the field of Europe on principles like these, we may preserve our equanimity even in the midst of so huge and fierce a tornado. The complexity and hubbub of the machinery might, indeed, fill us with doubt and bewilderment, but we come to the view of its hissing and confused revolutions with a prior confidence in the unerring skill of the great Machinist. In all these mighty movements we recognize the fulfilment of prophecy. Not that we assume in every case the ability to pair particular events with particular predictions, a species of presumptuousness that has, perhaps, rarely been exercised without rebuke; but we discern a general correspondence of the character of events to the strain of prophetic intimations; and, knowing as we do, that the divinely instructed seers point to the universal reign of Christ as to the common end of their predictions, we confidently regard all great movements among the nations as preparing the way for that glorious consummation.

Every new change is of necessity an advance towards the final order of things; but the most hopeful sign of the present convulsions is the

absence, among the triumphant nations, of those retaliatory cruelties; and of the blasphemous Atheism which disfigured the analogous overturnings of a former century. They wage a war of principle, not of passion; and there is, therefore, the less ground for fearing a re-action. Not only are their demands moderate and reasonable, but the things they demand have a moral tendency to secure for them that "progress" to which they nobly aspire. A free press, publicity of trial, trial by jury, representative legislation, ministerial responsibility, though last not least, religious equality, are the main principles of the kingly rulers themselves, if they be not established on the basis of a constitutional monarchy like our own, instead of the comparatively untried form of a Republic.

We must not magnify beyond due bounds the regard for religion which is perceptible, and which honorably and hopefully distinguishes this great movement in comparison with all other shakings of the nations. Still, how far soever the majority of the European population may be from appreciating Christianity in the personal application of its salutary doctrines, yet, when we reflect upon the awful scenes of other days, we cannot but accept it as a homage to truth, that in France, the revolution assumes the ethical system of the Christian revelation as a corner-stone of its proposed republic, while Germany, with its solemn songs of praise and thanksgiving, evinces somewhat of that earnest piety which consecrated even the less pacific triumphs of Cromwell and his Puritan armies. It should be our constant prayer, that none of the neighboring nations may be permitted to lost the ground they have gained, either by any rash abuse of their success, or by neglecting the golden opportunities now within their reach, for allowing vital Christianity to confer upon them that satisfying happiness and lasting prosperity which no mere forms of political freedom, however extensive, can of themselves bestow.—*London Patriot*.

Do you Believe what you Say?

Were the Son of Man to come now, would he find faith on the earth; He would find much profession. Multitudes call themselves by His name, for religion now goes in golden slippers. It is respectable, almost genteel, to be a professing Christian. Our houses of worship are built without stint of expense, and furnished by the same rule. The attendants there vie with each other in the costly attire and ornaments which they wear. Some of the most fashionable—the elite of society, profess religion; and they are free from the "cant" and "superstition" that were once so common amongst Christians. They can go to places of amusement, the card party, and the dance, amongst others;—they are familiar with the current reading of centre tables; and they abstain from obtruding their religion where it is not wanted. They are not guilty of the rudeness of making religion a theme of conversation in mixed society. Indeed, they seldom refer to the subject in any way.

Then again we have an abundance of genteel preaching. Many of our ministers read the reviews and magazines, and a liberal amount of the popular novels; and by this industry of intellect they keep pace with the literature of the age. They carefully eschew all delicate and indelicate subjects, and loudly denounce all fanaticisms of the day. They have a great refinement of manners, and are vastly entertaining and agreeable both in the pulpit and out of it. Indeed, in many respects, religious matters wear a far smoother aspect than they did thirty years since. They are much modernized.

Well then, to return to our inquiry. Is faith on earth? The question is not who or how many profess to be disciples of the Lord. It is not whether they are rude or polite; nor whether the ministers dress in satin or camel's hair; or whether their sermons have or have not, elegant extracts, or are all exact.

Do professing Christians believe what they profess? They profess to believe solemn and momentous things concerning their present duty and future destiny. They profess to believe that it is their duty to renounce the pleasures and pursuits of worldlings, and live soberly, and righteously, and godly. By profession, they say that the world has lost its charms for them—that their hearts are given to God, their dearest treasures are laid up in heaven. They say it is Christian duty to lead lives of self-denial, and self-mortification, and of constant activity in doing good to the souls of men. Do they believe what they say? They say that

their hearts no more covet earthly treasures as the chief good; but that as heirs to an inheritance in heaven, they desire, most of all things, to be made holy, and through rich grace, to be prepared for the purity of heaven. Does their conduct bear testimony that this is all so? Do ministers believe the doctrine which they preach? They speak of fearful things which concern those who are out of Christ. They preach most affecting and startling truths to their impenitent hearers. Alarming beyond the power of description are the things they preach respecting the day when they shall meet those souls at the judgment seat of Christ. Do ministers really believe all these things?

Again, there are many and exceeding precious promises in the sacred word, on which we are encouraged to rest. In such a day as this we need the comforts and encouragements of these promises. Do we believe them?—Are we pleading them in all the earnestness and with the devout and reverent importunity of a living and unquestioning faith? Are we praying that God would revive his work, and looking with expectation for the answer to our prayer? Christian, do you believe?—N. Y. Evangelist.

The Tears of Jesus.

Did Jesus weep? "He was the Son of God, surely he did not weep in want!" Yes, he was the Son of God. He was the Creator of all things. The cattle on a thousand hills were his. He was the heir of all things, and Lord of all in heaven and on earth. And yet Jesus was so poor that he had not where to lay his head. But I know not that he ever wept for this. There are many, and some of them who profess to be followers of Jesus, who have much distress, and utter complaints and weep because they are poor. Is the disciple above his Lord? Did Jesus weep over his poverty? Ah! think of it, my soul, when you have the rising of a murmur at your earthly condition, think of Him who for your sake became poor, that you, through his poverty, might be rich. Think of Jesus without a home, or a bed on which he could rest when he was weary; and be ashamed of your weakness and ingratitude. Never complain of your poverty again.

Did Jesus weep from disappointed ambition? How many scalding tears are shed on this account. Multitudes are excited almost to delirium in the pursuit of some coveted place of emolument and honor. I fear not a few of those who have called themselves by the name of Christ, are of this number. It is not like Christ. He was entitled to the highest preferment and honors. He had just claim to dignity and power more than Kings, Presidents and Emperors. He was King of kings. But did he insist on it that men should elect him as their chief ruler, and treat him as such? Let us see. We find it written—"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." Again we read—"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." This was the honor to which Jesus aspired.—Men did once put a reed in his hand as a sceptre, and put on him a purple robe, and bowed the knee before him and said, "Hail, king of the Jews." But this was all done in mockery and derision. They did put a crown upon his head; but it was a crown of thorns. Instead of honoring him as he had a right to be honored, they buffeted him, and smote him with a reed and with the palms of their hands, and spat upon him. The vilest insult, and the worst indignities, and the basest injuries were heaped upon him. And yet I neither know nor believe that our dearest Lord shed one tear of wounded pride or of disappointed ambition. Should a disciple of Jesus weep because he or she does not receive all the attention or honors that have been coveted?—It is not like Jesus. He has forbidden his children to seek the honors which come from men.

When and where then did Jesus shed tears, and why did he weep? He shed them in the house of mourning—at the grave of a departed friend. He had "tears to shed for others' woes," and at the grave of those whom he loved. Would that there were many now who could so weep. Men are strangely selfish and callous. I know

not that it is considered *polite* to weep for the dead.

But there was another place where Jesus wept. Would that there was such weeping now. "He beheld the city and wept over it." He wept over her wickedness—her infatuation—her rejection and murder of the prophets who had been sent unto her, and of her desperate purpose to fill up the measure of her wickedness, by crucifying him who came to turn them to God, and to save their souls from death.—Jesus had tears to shed over perishing sinners. Are there many now who do the same thing? Is it common to see men weep in view of the condition and prospects of the impenitent world? O that it were so! Then would this day of spiritual darkness and desolation soon come to an end. Where there is weeping over sinners, there is prayer for their salvation. Where there are such tears and prayers, sinners will be saved. It is written in the book of truth—"They that sow in tears shall reap in joy."—*Pilgrim.*

Classification of Mankind According to their Different Religions.

I. *Jews*, so called from Judah, the son of Jacob. They hold the religion instituted by Moses and the prophets. The principal sects among the Jews in modern times are—1. Rabbinites, who receive the Talmud. 2. Caraites, who receive the Old Testament. 3. Samaritans, who receive only the Pentateuch.

II. *Christians*, who hold to the religion taught by Christ and his apostles. They include, 1. Christians of the Oriental or Greek Church; 2. Christians of the Oriental or Latin Church; 3. Protestants, or those who have seceded from the Latin Church.

III. *Mohammedans*, so called from Mohammed, the son of Abdullah, who lived in the seventh century. They hold that there is one God, and Mohammed is his prophet. They are divided into, 1. Sunnites, who received Sonna or tradition; and 2. Shiites, who reject the Sonna.

IV. *Druzes*, so called from El Druzi, in the 11th century, who did much to establish this sect. They hold there is one God, and that Hakem is that God. The Nazarans Mutualees, appear to be schismatic Druzes, whom the rest of the sect regard as heretical.

V. *Yezides*, or worshippers of Satan. They inhabit the mountains near Singa in Mesopotamia. They appear to be a mixed sect.

VI. *Wahabees*, so called from Addulwahab, an Arabian reformer in the middle of the 18th century. They hold the unity of God, and reject the invocation of saints.

VII. *Parsees*, so called from Persia, their original country. They hold the tenets of the ancient Magians.

VIII. *Brahmanists*, so called from their Brahmins, or priests. They acknowledge Parabrahma as the supreme God; but he has delegated his power to Brahma, Vishnu, Shiva, and a multitude of subordinate deities. They are divided into, 1. Vishnuites, or worshippers of Vishnu—and 2. Shivites, or worshippers of Shiva.

IX. *Sikhs*, so called from their being disciples, or followers of Nanak Shah, (compare Sansorit sischa, Penjabee Sikh, a disciple or follower), who lived in the beginning of the sixteenth century. They renounce the Hindoo distinction of caste.

X. *Buddhists*, or the worshippers of Buddha. They reject the distinction of caste. They include, 1. Buddhists of Hither India and Ceylon; 2. Buddhists of Farther India; 3. The Buddhists of China and Japan, or Forites; and 4. The Buddhists of Thibet and interior Asia, or Lamaists.

XI. *The sect of Tao-see, or of Doctors of Reason*, founded by Laotseu, or Lokium, who lived about 600, B. C. They hold the worship of spirits, with a belief in magic, and the existence of a primordial reason. It is the most ancient religion in China.

XII. *The followers of Confucius*, who lived in the fifth century before Christ. Their religion is based on a philosophic pantheism. They include the learned of China and of the neighboring countries.

XIII. *Sintoists*. Their religion is based upon the worship of genii, or inferior deities, called Sin, or Kami, who preside over all things visible and invisible, and are supposed to take more interest in human affairs than the higher gods. The worship paid to the Kamis consists of prayer and sacrifices.—Their temples are called *miya*, and their festivals *matsuri*. This is the most ancient, although now the predominant, religion in Japan.

XIV. *Fetichists*, or worshippers of the fetich-

es, a name given to any animate or inanimate, natural or artificial object, to which rude and barbarous people pay religious homage. They include, 1. Fetichists of Asia and Europe, whose priests are sometimes called Grote; 3. Fetichists of America, whose priests are sometimes called Jugglers; and 4. Fetichists of Oceanica.

Human Hydrophobia.

One could almost suppose that hydrophobia, in a certain modified form, was an endemic in human society, as well as among dogs. The lower portions of the community, in particular, seem to consider themselves as having a prescriptive right to suffer from it. The diagnosis of the malady in the human patient does not point to a catastrophe altogether so abrupt and tragical as in the canine, but it is attended by circumstances quite as sinister. Dirty faces, dirty clothes, dirty houses, dirt all over, are the symptoms which most forcibly arrest attention; and yet, bad as these are, we know that there are worse effects underneath the surface, for where physical dirt goes, there also resides moral degradation.

We know of no country in Europe where there is so little disposition on the part of the people, as in ours, to give themselves even that exhilarating kind of ablation which is derived from bathing. At the present season, the traveller on the continent finds the rivers alive with swimmers; and we remember them swimming down the Loire to Nantes, observing the steamer frequently surrounded, more especially when nearing the great manufacturing city, with crowds of black heads and white shoulders.—In Russia, where the people have not got beyond the middle ages, the lower classes do not yet know the use of a shirt, but wear it above their trowsers, in the form of a kilt. They have not, however, abandoned the bath. Toward the end of the week, they feel a prickly and uncomfortable sensation in their skin, and at length rush eagerly into the hot steam, and boiling out the impurities of the preceding six days, begin life again with new vigor. In summer they do not wait for days and times, but merely get up an hour earlier, and dash into the nearest pond or river. In our refined country, dirt causes no uneasiness. It is allowed to harden upon the skin, choke up the pores, and contaminate the whole being, moral and physical. It blunts the senses to such a degree, that the husband does not detect it in the wife, nor the mother in the child. All are alike.—All have forfeited the dignity of human nature, and sunk into a lower scale of animal existence.

While mentioning the custom that prevails in Russia, we are struck with the proof afforded there of the connection between moral and physical cleanliness. The state of the bath-house of the hamlet is an unerring index to the character and position of the inhabitants. If it is neat and trim, the people are good and happy, and their feudal lord kind and considerate; if poor and ruinous, there is tyranny on the one hand, misery on the other, and depravity on both.

In respect of its contagiousness, or inclination to spread, the human malady seems not a bit behind the canine, although certainly the immediate symptoms are less virulent. It has been implied that the stain of dirt extends from the skin over his life and conversation. But it does more than that: it contaminates his family; it daubs his neighbors; it forms a nucleus, round which impurity gathers, and strengthens, and spreads. Insignificant at first in itself, it becomes a social evil of importance. It is one of the units which gives its character to the aggregate; and, rising out of a thing which at first was only scorned from good taste, shunned from individual repugnance, or laughed at out of sheer folly, we see spreading over the land, vice, misery, pestilence, and death. Yet we observe the symptoms of this formidable disease with a glassy and indifferent eye, while those of canine hydrophobia inspire us with horror and alarm, and drive us to dog-murder in self-defence.

The dread of water is seen in the human subject in another form, in which it is attended by a different class of effects—different, but not very unremotely allied to the preceding. Almost everywhere the use of water as a beverage appears to be felt as a sort of original doom; designed as a penalty for the sins of mankind; and everywhere are efforts made to disguise it in some way, so that the patient may be made to believe that he is swallowing something else. Much ingenuity has been expended upon this curious process; but in certain conditions of

society it seems to be of little consequence what taste is superadded, or by what means the superaddition is made. The grand thing is *transmogrification*. Among the poorer classes in China, a decoction of cabbage leaves is felt as a relief; among the upper, the tincture of the more elegant tea-leaf is employed. In the Western world, the refuse of fruit and grain, subjected to fermentation and distilling, is brought into requisition. The Norman converts his good cider into execrable brandy; the other French maltreat their wine in a similar way; in Russia, the sickening quass becomes the maddening votki; in Scotland, honest two-penny is sublimated into whisky; and so on, throughout the whole habitable world. That this sort of hydrophobia is merely a modification of the other, is established by the fact, that they who most abhor water as a cleanser, abhor it most as a drink. A cleanly person will frequently condescend to take a draught of the pure element with his meals; but you never saw a man with a dirty face who would not greatly prefer some poisonous and ill-tasting compound. At the tables of the upper classes you find the water karaff most in demand; at those of the lower classes, the beer-jug. The quality of the beer is of no consequence. We never knew it so freely drank in our own neighborhood as at a time (some twenty years ago) when the sole effect of the worthy brewer's manufacture was declared to be to *spoil the water*. Even among the abstainers from these deleterious liquors, there are many who must still have their water disguised; hence their extensive patronage of lemonade, ginger-beer, and other weak, though comparatively innocuous mixtures. The whole affair reminds us of a literary work published in London nearly twenty years ago, by a Bond-street hair-dresser, which gave a sort of catalogue *resumé* of the various materials used for lathering the beard—all except one; for the magnanimous barber scorned to mention—soap.

The connection between the worst symptoms of the two kinds of hydrophobia we have described needs little illustration. The dirtier an individual is in his person, family, house, neighborhood, the more pestilential are the expedients he falls upon for disguising the taste of the abhorred water. In other words, the progress of the disease is naturally exhibited in the intensity of its symptoms. A man of sublime cleanliness may be found drinking pure water; with a little taint of human weakness one may indulge, likewise, but only occasionally, and in moderation, in beer, ale, wine, or even stronger brewings; while your true hydrophobist—a dingy, vulgar desperado, whom the very children on the street know and detect, even when he happens to be sober—stupefies himself habitually with the worst form of alcohol. Does it not appear that there is an unjust distinction made in our treatment of human and canine patients? We do not propose that the former should be hooted and hunted like the latter out of society, or that they should be mauled with sticks and stones, or shot, poisoned, hanged, or drowned. They might not like it. It might cause some discontent. It would perhaps be better to let it alone, and try to manage some other way. But what other way? How would a pump answer at the end of every street, to be worked by the police? A passer-by, caught in the fact of hydrophobia, whether the dirty or drunken form of the disease, might be pounced upon and put under the spout, when the remedy administered might be proportioned to the intensity of the malady. To say that this would be an infringement of the liberty of the subject is nonsense; for if society has not the right to repress a contagious disease by any means in its power, we might as well lay aside the habits of civilization at once, and betake ourselves again to woods and caves. Peter the Great was the ablest doctor in the world, and it would not be amiss if we were to take a lesson from his school. The grand obstacle in the way of his project for civilizing Russia was the beards of the nobles. To expect to teach European refinement to a man with a great, matted, beastly beard, was out of the question; and he tried by every Delilah-like stratagem he could think of, to shear off the strength of barbarism. All would not do; and Peter had recourse to a *coup d'état*. He sent against the malcontents an army of barbers, who rushed in upon them in their native woods, shaved their beards by main force.

"And dragged the struggling savages into day."

That some such plan as this may in time be tried, seems probable from the fact, that the sister-malady, ignorance, is already treated by compulsory remedies. When a dirty little rag-

ged boy is seen on the streets in some of our more civilized towns, he is picked up by the authorities and sent to school. He should in like manner be sent to the pump; and this, you may depend upon it, would be a great assistance in his education. When offenders are locked up in jail, the first process they have to submit to is that of being well washed and scrubbed. This is all very proper; but surely it is an absurdity to show more solicitude for the health of jails than for the health of dwelling-houses. If the men had been washed in time, we question much whether they would have become felons at all.—*Chambers's Edinburgh (Scotland) Journal.*

Jephthah's Vow.

Dr. Hales, in his new *Analysis of Chronology*, gives the following exposition of JEPHTHAH'S VOW:—

"When Jephthah went forth to battle against the Ammonites, he vowed a vow unto the Lord, and said, If thou wilt surely deliver the children of Ammon into my hand, then it shall be, that *whatsoever cometh out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall either be the Lord's, or I will offer it up (for) a burnt-offering.*" Judg. 11:28, 30. According to this rendering of the two conjunctions, *i. e.*, in the last clause, *either, or*, which is justified by the Hebrew idiom thus: "He that curseth his father and his mother," (Ex. 21:17,) is necessarily rendered disjunctively (his father or his mother) by the Septuagint, Vulgate, Chaldee and English, confirmed by Matt. 15:4, (the paucity of connecting particles in that language making it necessary that this conjunction should often be understood disjunctively,) the vow consisted of two parts: 1. That what *person* soever met him should be the Lord's, or be dedicated to his service; and, 5. That what *beast* soever met him (if clean) should be offered up for a *burnt-offering* unto the Lord. This rendering, and this interpretation, are warranted by the Levitical law about vows.

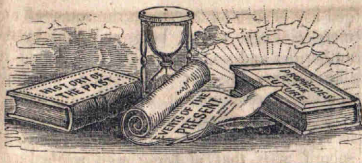
"The *וְהָיָה*, *Neder*, or *vow*, in general, included either *persons, beasts, or things*, dedicated to the Lord for pious uses; which, if it was a simple vow, was redeemable at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age or sex of the person, (Lev. 1:8) this was a wise regulation to remedy rash vows. But if the vow was accompanied with *וְהָיָה*, *Eherem*, *devotement* it was irredeemable, as in the following case (Lev. 28:28):—

"Notwithstanding no devotement which a man shall devote unto the Lord, (either of *man, or beast, or of land of his own property*, shall be sold or redeemed. Everything devoted is most holy unto the Lord.

"Here the three *vans*, in the original, should necessarily be rendered disjunctively: or, as the last actually is in our translation; because there are three distinct subjects of devotement to be applied to distinct uses, the *man* to be dedicated to the service of the Lord, as Samuel by his mother Hannah (1 Sam. 1:11); the *cattle*, if clean, such as oxen, sheep, goats, turtles, doves, or pigeons, to be sacrificed; and if unclean, as camels, horses, asses, to be employed for carrying burdens in the service of the tabernacle or temple; and the *lands* to be sacred property.

"This law, therefore, expressly applied in its first branch to Jephthah's case, who had devoted to the Lord; or, opened his mouth to the Lord, and therefore could not go back; as he declared, in his grief at seeing his daughter, and only child, coming to meet him with timbrels and dances; she was, therefore, necessarily devoted, but with her own consent, to perpetual virginity in the service of the tabernacle; and such service was customary; for, in the division of the spoils taken in the first Midianite war, of the whole number of captive virgins, the Lord's tribute was thirty-two persons. Num. 31:35-40. This instance appears to be decisive of the nature of her devotement.

"Her father's extreme grief on the occasion, and her requisition of a respite for two months, to bewail her virginity, are both perfectly natural. Having no other issue, he could only look forward to the extinction of his name and family, and a state of celibacy, which is reproachful among women everywhere, and was peculiarly so among the Israelites: and was, therefore, no ordinary sacrifice on her part; who, though she generously gave up, could not but regret the loss of becoming 'a mother in Israel.' And he did with her according to his vow, which he had vowed; and 'she knew no man,' but remained a virgin all her life."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 2, 1848.

Extracts on Prayer.

FROM REV. E. RICKERTETH.

(Continued from the Herald of Nov. 13.)

IX. ON SOCIAL PRAYER.

The term *social* may be applied to all kind of prayer in which we join with others; but it is here restricted to the united prayer of Christian friends, distinct from public and family worship. It would be well if Christians were more accustomed than they are to sanctify their occasional meetings by prayer, and to meet also for the purpose of uniting in prayer to obtain those blessings which they need. The particular promise given to united prayer, has led many to practise this both as a privilege and a duty. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.

We have scriptural examples to encourage us to the performance of this. When Peter was in prison, "prayer was made without ceasing of the church unto God for him" (Acts 12:5); and when he came to the house of Mary, the mother of John, he found there "many that were gathered together, praying." Acts 12:12. When Paul and Silas were thrown into prison, they comforted each other by social prayer. "Paul and Silas prayed and sang praises to God: and the prisoners heard them." Acts 16:25. "When Moses' hands were heavy, Aaron and Hur stayed up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun." Bishop Hall remarks on this: "Doubtless Aaron and Hur did not only raise their hands, but their minds with his: the more cords the easier draught. Aaron was brother to Moses. There cannot be a more brotherly office than to help one another in our prayers, and to excite our mutual devotions. No Christian may think it enough to pray alone! he is no true Israelite that will not be ready to lift up the weary hands of God's saints."

Those who join in social prayer should guard against a spirit of criticism on the prayer which they hear, and endeavor to join in the desire intended, even when they think that the mode of expression is not altogether proper or suitable. Watch against criticizing and being offended with the mere words and manner of others. Those, indeed, who do pray, should take care to avoid occasions of offence, by simplicity and propriety in their mode of conducting the prayer. But when sinful creatures kneel together before their Almighty Creator, the solemnity of the work in which they are engaged, and the greatness of his Majesty, should prevent a rigid observance of each other.—"Judge not, that ye be not judged."

In this, as in every means of grace, beware of anything like ostentation, display, or self-righteousness. Endeavor to attain Christian simplicity, "and the meekness of wisdom." James 3:13.

X. ON THE GENERAL HABIT OF PRAYER.

The believer's character, "I give myself unto prayer," (Psa. 110:4), shows that he is continually in the spirit of prayer. The Scriptures suppose that this is the habit of the Christian mind. Hence we find directions of this kind:—"Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Eph. 6:18. "Pray without ceasing." 1 Thess. 5:17. "Continuing instant in prayer." Rom. 12:12.

An habitual devout disposition of mind will make every action of your life holy. You will learn to do nothing without connecting it by prayer with the presence and glory of God. You will see nothing and hear nothing, without its raising your heart to him. What a spiritual life may the Christian, improving everything by prayer, lead! This will consecrate every field, every wood, and every dwelling-place. It will turn an ordinary walk into a morning or evening sacrifice. Making this heavenly use of earthly things, you will rapidly advance in conformity to the divine image, you will be strong in overcoming sin, and you will carry on schemes of good with a power which nothing can resist. In a moment you thus bring God, and his presence, and blessing, into the midst of all your concerns, and bring peace, love, and tranquillity, amidst all the cares and tumults of life, into your own heart.

"How highly," says Cooke, "would a courtier prize a privy key of admittance to his sovereign at all times. This key we possess in ejaculatory prayer. It is a golden chain of union between earth and heaven."

When the patriarch Jacob, after much persuasion, at length permits his sons to take their youngest brother Benjamin, his heart sends up this short, but earnest petition, "God Almighty give you mercy before the man." Gen. 43:14. When Joseph sees his brother Benjamin, he suddenly prays, "God be gracious unto thee, my son." Gen. 43:29.

When the Egyptians were behind the Israelites, and the Red Sea before them, and the mountains hemmed them in, and the people were repining and murmuring, in that great difficulty the heart of Moses was with his God; and though we read of no out-

ward prayer, yet God says unto him: "Wherefore criest thou unto me; speak unto the children of Israel, that they go forward." Ex. 14:15.

In a similar great extremity, when the people talked of stoning David, he "encouraged himself in the Lord his God." 1 Sam. 30:6. And when, flying from his rebellious son Absalom, he was going up Mount Olivet, one told him that Ahithophel, his counsellor, was among the conspirators, David prayed, on the moment, as he was going up the hill, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." 2 Sam. 15:31.

Nehemiah is an eminent example of the same spirit of prayer. You may observe it throughout his whole history. The following is an example. Being sorrowful in the presence of the king, and having stated the reason, the history goes on, "The king said unto me, For what dost thou make request? So I prayed to the God of heaven, and I said unto the king, Send me unto Judah. Neh. 2:4, 5. He doubtless means that he lifted up his heart to God, before he asked the king.

Our Lord Jesus Christ, who left an example for us to follow, frequently thus addressed his Father. In the midst of the people, on one occasion, he said, "Father, save me from this hour! but for this cause came I unto this hour. Father, glorify thy name. John 12:27. Again, on the cross, he said, "My God, my God, why hast thou forsaken me! Matt. 27:46. And he prayed there, not only for himself, but in the midst of his sufferings, beholding with pity his savage murderers, the mocking priests, and deriding people, his compassionate heart breathes out itself in the short and fervent prayer, "Father, forgive them; for they know not what they do." Luke 23:34. O love, till then unknown! how should such an example teach us when reviled, not to revile again, but rather to "pray for them that despitefully use us."

The gracious answers vouchsafed to these prayers should encourage us to imitate the examples thus brought before us. Let us, then, fulfil our Lord's direction. "Praying always that we may be accounted worthy to escape these things, and to stand before the Son of Man." Luke 21:36.

The man after God's own heart, is the man of devotion: one who is always in prayer; who says in the morning, "When I awake, I am still with thee;" and in the evening, "I will both lay me down in peace, and take my rest, for thou, Lord, only makest me to dwell in safety. Psa. 4:8. In the midst of his business he is "fervent in spirit, serving the Lord." Rom. 12:11. He can say, "On thee do I wait all the day." Psa. 25:5. "He," says Law, "is the devout man, who considers God in everything, who serves God in everything, who makes all the parts of the common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to his glory."

It was an excellent practice of a pious minister, never to hear an oath from any one, without praying to God for the offending individual; and, if compelled by his judgment not to relieve a beggar in the street, still to lift up his heart in secret prayer for a blessing on his soul."

Do you ask, how you are to obtain, and how you are to keep alive this spirit of prayer? You must seek it; you must cultivate it. The grace of God is sufficient.

XI. ON ANSWERS TO PRAYER.

Every prayer of the Christian, made in faith according to the will of God, for that which God hath promised, offered up in the name of Jesus Christ, and under the influence of his Spirit, whether for temporal or for spiritual blessings, is, or will be fully answered, either in the specific thing asked for, or in that which, on the whole, is better for us. God always answers the general design and intention of his people's prayers, in doing that which, all things considered, is for the best, most for his own glory, and their spiritual and eternal welfare.

In asking for spiritual blessings, for repentance, faith, humility, holiness, love, &c., we are sure of having the particular request granted; for this is the will of God, even your sanctification." Yet in these things the way of granting the request may, at first sight, seem like a denial.

Remarkable, sometimes, are the ways in which prayers for spiritual blessings are answered. We pray for an increase of faith, patience, resignation, or other Christian graces; and our trials, instead of being removed, seem greatly aggravated. The clouds grow darker and darker. But the secret supports of the Holy Spirit being afforded, we do not sink under our burden. And in the midst of all these trials, the very things for which we asked are given. There is no exercise for faith when all is smooth: no room for patience and resignation when there is no suffering; the very graces which we sought, need difficulties, sorrows, and trials, in order to be manifested, exercised, and granted. Often the very sentence of death is put upon all our hopes, before they are realized. The extremity of suffering is the point of our deliverance.

"Delight thyself in the Lord, and he will give thee the desire of thy heart." If you are really delighting in the Lord, the desire of the heart will be mainly for spiritual things; and for temporal things it will be with the reservation, "Thy will be done." This petition, whether expressed, or only understood, may often be a prayer that your previous requests for temporal good may not be granted, and thus there may be an opposition in your requests. We lose not by the denial of meaner petitions, when God sets them aside to give greater blessings. This appears to be the meaning of the following passages: "He that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God." Rom. 8:27. And again, "This is the confidence that we have in him; that if we ask anything according to his will, he heareth us. And if we know that he hear us,

whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:14, 15. No Christian wishes for the answer which the carnal Israelites received: "He gave them their request, but sent leanness into their soul." Psa. 106:15. If then, the Christian be denied the particular request, his real prayers may receive an express answer in his own sanctification, and in the accomplishing of God's holy will.

The due use of means must be attended to, if we wish for answers to our prayers. There is a species of enthusiasm not uncommon, and to which young or ignorant professors of religion are exposed, that is, to expect the blessing desired in prayer, without any effort or exertion on our parts. But in the Bible you may constantly mark how those who earnestly prayed, used the most likely means to effect their desires.—Though Jacob passes the night in prayer, he still in the morning takes the best means to pacify his brother Esau. Asa sets the battle in array, as well as cries to God, "We rest on thee!" 2 Chron. 14:10. 11. Bishop Hall says of Moses, when Israel was about to contend with Amalek, "I do not hear Moses say to his Joshua, Amalek is come up against us; it matters not whether thou go against him, or not; or, if thou go, whether alone or in company: or, if accompanied, whether with many, or few, strong, or weak: or, if strong men, whether they fight or no; I will pray on the hill: but he says, 'Choose us out men, and go fight.' Then only can we hope when we have done our best; and though means cannot effect that which we desire, yet God will have us use the likeliest means on our part to effect it. Prayer, without the use of means, is a mockery of God."

The denial of prayer is always in mercy to the children of God. It was in kindness to David that his child was taken away. He earnestly prayed for the life of one who would have been a living monument of his shame. He eagerly longed for the preservation of Absalom; but in mercy that rebellious son, who might have ruined him, was cut off. And how frequently is the denial spiritually useful.

When your prayers are not answered, let it lead you to self-examination. Perhaps the prayer may have been answered in a way you have not thought of. Perhaps you were desiring something that would only foster ambition or pride, or were merely considering ease and comfort, without regard to spiritual edification. Or look for the cause of it in your neglect of Christ's intercession, or your ingratitude for former answers: question your own faith, the fervency of your desires, the purity of your end, the propriety of the manner in which you have offered up your petitions: yea, anything rather than God's faithfulness: "Let God be true, and every man a liar." Again, God will not be inquired of by those who have an idol in their hearts. Isa. 48:5; Ezek. 14:3. If you are living in any habitual sin, you cannot expect that your prayers should be heard.

When your prayers are answered, let it assure you of God's faithfulness and love: let it encourage you to renew your prayers, to abound therein, to seek God more constantly, to depend more simply on his strength, to lay yourself out more entirely for him, and never to fear undertaking anything in his cause. Let it excite you to abound in thanksgiving and praise. Psa. 66:13, 20.—(To be continued.)

The Future State,

AS PRESENTED IN THE SCRIPTURES OF THE OLD TESTAMENT.

Some have doubted whether there be anywhere in the Old Testament any reference to a future state at all. The case, it is said, appears to be this: The Mosaic covenant contained no promises directly relating to a future state; probably, as Dr. Warburton asserts, and argues at large, because Moses was secure of an equal providence, and therefore needed not subsidiary sanctions taken from a future state, without the belief of which the doctrine of a universal providence cannot ordinarily be vindicated, nor the general sanctions of religion secured. But, in opposition to this sentiment, as Doddridge observes, "It is evident that good men, even before Moses, were animated by views of a future state, (Heb. 11:13, 16), as he himself plainly was, (vs. 24—26); and that the promises of heavenly felicity were contained even in the covenant made with Abraham, which the Mosaic could not disannul."—Dr. Buck.

We frequently hear it remarked by professedly religious people, that the future state, existence in another state of being, or life beyond the grave, is not brought to view in the Scriptures of the Old Testament. With infidels this is a prominent argument.

Thus Gideon says:—

"We might naturally expect that a principle so essential to religion, would have been revealed in the clearest terms to the chosen people of Palestine, and that it might safely have been entrusted to the hereditary priesthood of Aaron. It is incumbent on us to adore the mysterious dispensations of Providence, when we discover that the doctrine of the immortality of the soul is omitted in the law of Moses; it is darkly insinuated by the prophets, and during the long period which elapsed between the Egyptian and Babylonian servitude, the hopes as well as fears of the Jews appear to have been confined within the narrow compass of the present life."

"To the authority of Scripture the Pharisees added that of tradition, and they accepted, under the name of traditions, several speculative tenets from the philosophy or religion of the Eastern nations. The doctrines of fate or predestination, of angels and spirits, and of a future state of rewards and punishments, were in the number of these new articles of belief."

All persons of intelligence know that the ancients

understood the terms future state and immortality of the soul as synonymous, and in contrast with the present state; and that when they use either term they use it in contrast with the present life. The idea that the soul has an innate principle of self-existence is both contrary to reason and Scripture; for God only hath immortality, and he giveth it to whomsoever he will: the angels possess it by gift, and the saints will only receive it when they become "equal to the angels, being the children of God and of the resurrection," (Luke 20:36). Few of the ancients had distinct ideas of the resurrection of the body; and it is supposed by some that the Jews of the Old Testament knew little respecting it. We shall, however, endeavor to show some of the evidences which the Old Testament presents of a resurrection and future state of existence. The question touching the intermediate state between death and the resurrection, does not necessarily come within the scope of this article, so that we shall confine our remarks mostly to the future state of the Old Testament. All who believed which, believed in the consciousness of the departed spirit—whether they did or did not believe in the resurrection.

The reason, probably, why "some have doubted whether there be anywhere in the Old Testament any reference to a future state at all," and others have thought it is "omitted in the law of Moses," and only "darkly insinuated by the prophets," is doubtless owing to the fact that the references to, and the promises of a future state, therein contained, have been mostly applied to the present life. The glorious descriptions which Isaiah and the other prophets have given of the immortal future, have been applied by such commentators to a period of millennial glory, which it has been supposed must precede the close of man's probation. It is our object to rescue these Scriptures from their temporal application, and show their relation to the eternal state; also to answer the infidel cavil that the Old Testament is silent respecting, and that the Jews obtained their knowledge of a future state of rewards and punishments from the Eastern nations.

Ist. The first intimation of the future state is, indeed, but dimly presented. It is found in the promise that the seed of the woman shall bruise the serpent's head, (Gen. 3:15). The bruising of the serpent's head must be the same as the destruction of "him that had the power of death, that is, the devil." The Eden state had been marred by Satan. The fall, death, &c., were the results of his work. His destruction would imply a recovery from such results—a restoration from death and sin to the state from which man had fallen. That this was implied is evident from the Divine testimony that CHRIST appeared for this very purpose: "The Son of God was manifested that he might destroy the works of the devil," (John 3:18). These destroyed, would produce the "restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began," (Acts 3:21). Thus we see that in the very commencement of the curse, provision was made for its removal, and for a return of the righteous to the immortal, and consequently eternal, state, which was originally designed for man—to an inheritance in that "kingdom which was prepared" for them "from the foundation of the world," (Matt. 25:34).

2d. The future state is brought to view in the covenant made with Abraham, when God said to him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land that thou seest, to thee will I give it, and to thy seed forever," (Gen. 13:14, 15). The Lord again spake, saying: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it," (Gen. 15:7). Abraham understood this to be a promise that he should personally inherit it; for, "he said, Lord God, whereby shall I know that I shall inherit it?" (Ib. v. 8). By appropriate emblems he was then shown his own rest in the grave, and the long servitude of his children in Egypt, before the fulfilment of the promise. That this promise included Abraham personally, is evident from its repetition to him; for God said, "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God," (Gen. 17:7, 8). This was when Abram was ninety and nine years old, and had his name changed to Abraham. This promise has never been fulfilled to him; for Stephen testifies that he "came out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead,

he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child," (Acts 7:4, 5). Here Stephen expressly affirms the existence of an unfulfilled promise of Abraham's eternal inheritance in the land in which he dwelt. He is also plainly referring to the specific promise quoted; for he proceeds to speak of the sojourn in Egypt, &c., brought to view in connection with the promise.

Paul regarded this promise as having respect to an inheritance in the regenerated earth, in the resurrection state; for he says "the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith," (Rom. 4:13). And again, "By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed; and he went out not knowing whither he went," (Heb. 11:8). Here it is expressly affirmed that the country into which Abraham was called was to be his inheritance, and to be received by him in the future. His residing in that land was no fulfillment of the promise; for Paul says, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promises; for he looked for a city which hath foundations, whose builder and maker (*Διουρργος—artificer*) is God." As the residence of Abraham in the land of promise, was no fulfillment of the promise to him, so the residence in the same land by a portion of his seed, was no fulfillment of it to them: for Paul, after enumerating with the faithful, Gideon, Barak, Samson, Jephthah, David, and the prophets—"who through faith subdued kingdoms, wrought righteousness, obtained promises," &c.—says there were others also that "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect," (Heb. 11:36-40).

These all resided in the land of promise, but had not then received it, and will not till we with them are made perfect. These all looked forward to a future state for the fulfillment of the promise; for we read that when "tortured," they would not accept "deliverance, that they might attain unto a better resurrection," (v. 35). "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," (v. 13). They desired a "better country" than Judea as it was under the curse, even a "heavenly" country, (v. 16) when the curse of the fall shall have been removed; wherefore God was "not ashamed to be called their God; for he hath prepared for them a city," (Ib.). For a description of this city see Rev. 21.

The residence of the nation of Israel in the land of Canaan was by virtue of the "law" given to Moses "four hundred and thirty years after" the promise, which "cannot disannul" the "covenant, that was confirmed before of God in Christ," that "it should make the promise of none effect," (Gal. 3:17). The inheritance was not to be by the law; for if so it could be "no more of promise; but God gave it to Abraham by promise." The "law" was subsequently "added" to the promise, "because of transgressions, till the SEED should come to whom the promise was made." It served as "a schoolmaster to bring us unto," or to fill up the interval of time that preceded Christ—the "Mediator," "in the hand" of whom the promise was "by angels" ordained; "that the blessing of Abraham might come on the Gentiles through Him." And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus it is that "they which are of faith" are children of Abraham." "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham," (Gal. 3d). In view of the foregoing testimony, it is evident that the promise to Abraham had respect to the inheritance of the renewed earth by him, and all who do the works of Abraham,—after the second advent, in the coming "day" of Christ, which "Abraham rejoiced to see."

"The Sadducees are related to have asked Rabbi Gamaliel, the preceptor of St. Paul, whence he would prove that God would raise the dead. Nor could he silence them till he brought against them Deut. 11:21, 'Which land the Lord sware that he would give to your fathers, to give them as the days of heaven upon the earth.' The Rabbi argued, that as Abraham, Isaac, and Jacob, had it not, and God cannot lie, therefore they must be raised from the dead to inherit it.—See his CAPITULA, chap. XXXIV."—Brooks' Elements of Pro. In.

The "future state" is also brought to view when God spake unto Moses, and said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," (Ex. 3:6). For the Saviour quotes this Scripture, when he would demonstrate respecting "the dead, that they rise." He said, "Have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living," (Mark 12:26). This Christ said in reply to "the Sadducees which say there is no resurrection," (v. 18:) who "say that there is no resurrection, neither angel, nor spirit," (Acts 23:8:) who are eulogized by GIBSON as the literal observers of the Mosaic law; but who are asked by the Saviour, "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" and he added, "ye therefore do greatly err," (Mark 12:24, 27). As God is not the God of the dead, but of the living, it follows that Abraham, Isaac, and Jacob have not returned to non-existence, and will therefore come up in the resurrection, when God will fulfil his covenant to them, as he sware to Moses, when he said, "I have established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers," (Ex. 6:4). And again, "I will bring you in unto the land concerning the which I did swear to give to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage," (v. 8).

This promise made to Moses, and affirmed with the oath of JEHOVAH, is still unfulfilled. It is doubtless the promise which cheered him on, when he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of CHRIST greater riches than the treasures in Egypt; for he had respect unto the recompense of reward," (Heb. 11:25, 26). Moses was not permitted even to enter the promised land, which God sware he should receive for an heritage. He was permitted to go up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, from which the LORD showed him the land of promise: he saw it with his eyes, but went not over thither. He died, and the LORD buried him in a valley in the land of Moab, over against Beth-peor, where the place of his sepulchre was never known. He subsequently was permitted to stand on Mount Tabor, in the land of promise, with Elijah—witnesses of the Saviour's transfiguration. But this was no fulfillment of the promise; for Peter refers to it (2 Pet. 1:16-18), as evidence of the future power and coming of our Lord JESUS CHRIST; so that Moses, with all the saints, must await the resurrection before he can receive his promised inheritance.

In harmony with the foregoing, a reference is evidently had to the future state by Jacob, when he predicts the gathering of the people unto Shiloh, (Gen. 49:10); and by Balaam, when he says: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth;" and he was forced to exclaim: "Alas, who shall live when the Lord doeth this?" (Num. 24:17, 23). And we conceive that only in the eternal state can be fulfilled the last blessing promised to Israel by Moses, when he said: "There is none like unto the God of Jeshurun, who rideth unto the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down with dew. Happy art thou, O Israel, who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places," (Deut. 33:26-29).

The foregoing is a sufficient refutation of the lie of GIBSON, that the doctrine of a future state, which he terms "the immortality of the soul," is "omitted in the law of Moses." The reason that he was unable to discover it there is given in the reply of the

Saviour to the Sadducees, who with him denied its existence: "Ye do greatly err, not knowing the Scriptures, nor the power of God." The same reason also obscures the understandings of those who adopt GIBSON's and the Sadducees' conclusions.

The references to the New Testament in this article, are merely designed to illustrate and demonstrate the true meaning of the quotations from the law of Moses. In another No. we shall endeavor to show that this doctrine is something more than "darkly insinuated by the prophets;" and refute the lie of GIBSON, that "the hopes as well as fears of the Jews appear to have been confined within the narrow compass of the PRESENT LIFE"—the glorious future being the great motive power with all the pious of that nation.

Revivals.

The following language of the venerable Dr. LYMAN BEECHER, is strong and impressive:—

"My brethren! we must have revivals! It must rain faster, or we perish from drought! There is no such thing as a growing, progressive church without them—no such thing as a prosperous church without them. God has never multiplied his people; never built up his kingdom rapidly without them, and never will. This is the thought I would impress upon those who hear me—the indispensable necessity of revivals of religion to perpetuate the church.

"1. Revivals are necessary as a kind of substitute for miracles. God is the Author of conversion; but not in the way of miracles—not without reference to, and conformity with, the laws of mind. Miracles cannot convert the soul. How many of those who witnessed the miracles of CHRIST, do you suppose, were converted by the prodigies that astounded them? Miracles had their use, but their use was not the conversion of the soul. But now their object is accomplished, the gospel is authenticated: the work is under motion. Hear the world roar as it rushes along; and see as civilization advances, wealth accumulates, luxury abounds, and society rises higher and higher, how men dislike the humbling doctrines of the cross! Religion becomes offensive; the gospel is odious; and if they go on they will scout it out of the world with their sneers and contempt. How are you to make head against all this accumulating hatred? By jogging along in the good old orthodox way! No; men will go to hell by whole generations, if something be not done. But go into a church filled with these gay, self-sufficient, contemptuous schemers, when the Spirit of God is abroad, and the atmosphere of revivals envelopes the mass. Then see how they stir; what an arrest is put upon the current of their worldliness! The whole town is affected. Conviction spreads from heart to heart, like fire in a dry forest. Everybody feels, and you cannot tell why. In Litchfield, during a great revival, I would hear of conversions taking place simultaneously ten miles apart, without any contact or intercommunication. The Gospel then took hold. It was invested with a kind of almightiness. It is impossible for the truth to make such an impression at any other time. We must have revivals. To wait till the church is filled with the droppings of the sanctuary, is to wait forever. On the ratio of conversions which take place under an old cozy orthodox ministry, it would take to all eternity to accomplish much good. We must travel faster.

"You will ask me, how are revivals to be obtained? Take this, perhaps the last counsel of an old man; for I shall soon leave the world. I never yet had a revival unexpectedly, or on the mere ground that God is a Sovereign, and pours out his Spirit when and where he pleases. This doctrine never yet led to revivals. I always sought and labored for them; carefully watching the indications of Providence, and endeavoring, by the grace of God, to seize upon the appropriate moment. If the time came when efforts seemed called for, I made them. If I found my own heart not prepared for a revival, I took it to the throne of grace for correction. Revivals, like all good things, are to be labored for, intelligently, faithfully. Do any of you feel the need of a revival in your churches? There is my experience. Prayer and labor—faith and works."

The Number of the Beast.

The following from the *American Protestant* is another of the curious calculations respecting this long mooted question. It must be evident to all that a principle of interpretation which admits of such a variety of solutions cannot be a correct one. The true principle will admit of but one satisfactory answer.

A writer in the Church and State Gazette has discovered that the present Pope is Antichrist. After

condemning all previous commentators, he proceeds thus:—

"The right mode must be more portable and brief. Hence, though we retain *Pio*, we naturally discard *none* and reduce it into the figure 9, to count with.—So the succinct name 'Pio 9' is every way suitable. This unquestionably is 'the number of a man'; the 'man' is 'Pio'; the Pope, with the emphatic '9' asserting the claim of his Grand Vaunted 'Apostolic Succession.' Here he is, and this Pio 9 is the number '666.' But how? I find the key in Ps. 146:9: 'The way of the wicked turneth upside down.' I say turn that 'wicked' one (2 Thess. 2:8) upside down; and it is so. Take the name 'Pio 9' as inverted, take it in its immediate upsetting and subversion, and it is '666.' Look at it, as the angels look down at it, and it is so! If it be said, Why invert it? I reply, because now Babylon the Great is fallen, it is fallen. Men may smile at so simple a solution; they will, perhaps, liken it to Virgil's denouement of 'Heus etiam mentes consumimus, inquit Julius.' Still, I believe this very simplicity is accredited in the phrase 'count.' I think we have put into our hands the ominous tetragrammaton, 'Pio, 9,' and if we can arrange these four ciphers into '666,' we are right, and it is all that is wanted—just as one nation reads from left to right, and another from right to left, and the Chinese up and down. First, then, I take the emphatic 9, whose readiness to 'count' with offers itself in full priority; turn this 9, and it is 6.—We have thus disposed of our Greek figure 9. Next comes the P (of Pio), which P, taken up as a calculator, or counter, to calculate or 'count' with, is easily laid down again as '6.' This disposes of the 2.—There remains 1. o., which, put together, do not require much ingenuity to make 6, on a plan which has been more or less in vogue since the days of the Bardic Sprig Symbols, which were movable letters, formed of rectilinear and angular twigs, joined to each other as required, as /-\\ made A, &c. We see the same principle in diphthongs æ, œ, &c. Moreover, to remove all hesitation as to the propriety of introducing this usage here, we may only observe that actually, the original letter which we thus represent by the junction of I and O is *ε*—namely a composite, which is not, I think, a shadow of the Hebrew *Lamed*, *ל*, (though so used in the LXX) but it is the real Greek *ε*, run into *ε* or six. We are then peculiarly entitled to make a '6' out of the 'I, O.' Accordingly 'Pio 9, when inverted, is '666.' All Europe, all Catholic, and Protestant, and even many Oriental lands, may see it 'as easily as look at him.' Those well may keenly feel it and perceive it, who have the number of his name, namely, those who have been wont to exult in, and rely on, the spiritual and temporal supremacy of the Pope, which the mere title, *Pio Nono*, is enough to fully indicate."

LITTLE GRAVES.—Sacred places for pure thoughts and holy meditations, are the little graves in the churchyard. They are the depositories of the mother's sweetest joys—half unfolded buds of innocence, humanity nipt by the first frost of time, ere yet a canker-worm of pollution had nestled among its embryo petals. Callous, indeed, must be the heart of him who can stand by a little graveside, and not have the holiest emotions of his soul awakened to thoughts of that purity and joy which belong alone to God and heaven; for the mute preacher at his feet tells him of a life begun and life ended, without a stain; and surely if this be vouchsafed to mortality, how much purer and holier must be the spiritual land, enlightened by the Sun of Infinite Goodness, whence emanated the soul of that brief young sojourner among us! How swells the heart of the parent, with mournful joy, while standing by the bold earth-bed of lost little ones!—Mournful, because a sweet treasure is taken away—joyful, because that precious jewel glitters in the diadem of the Redeemer.—*Young People's Mirror*.

CONFERENCE IN BOSTON.—The Church in Chardon-st. have arranged to have a Conference about the first of January. The object will be to seek for a revival of the work of God among his people, and for the awakening of sinners.

A NEW EFFORT to enlarge our list is now being made. Let every friend of the cause do something in this good work. Let each friend and subscriber try to procure one new one, and a great work will be accomplished.

BACK VOLUMES.—We have sets of the *Signs of the Times*, stitched, of volumes 2, 5, and 6, and of volumes 1, 4, 5, and 6, of the *Cry*, which we will sell for 25 cents per vol. They can be sent by mail. Those wishing for back volumes, should improve this opportunity.

We have four full sets of the *Cry*, excepting vol. 2, leaving 7 volumes in a set, which we will sell for \$3. Also two sets of the *Signs of the Times* and *Herald*, (old series),—excepting vols. 1, 3, 7, and 8,—10 volumes for \$5. Those who speak first for these will secure them.

We have also a few volumes bound, for 75 cents.

PROVIDENCE, R. I.—*New Place of Worship.*—The Advent society have fitted up a neat and commodious place at the junction of Broad and High-streets, where they expect to worship permanently.

The New York and Boston Conferences.

(Concluded from last.)
From the "Harbinger" of Oct. 25th.

DEAR BRO. MARSH:—The Harbinger of Saturday is before me, with my letter and your reply. I remarked in my last, that except you departed from the position you had assumed, i. e., that we are not bound to prove a negative, I should dismiss the subject. I shall adhere to my resolution, esteeming it of no use to dispute about a question, when we have no standard of judgment, except our own fallible opinion. However others might like it, I would be unwilling to be tried by a court, when the standard of judgment was set aside, or they had none but the opinion of the judge. I have called for the standard—the rule, or measure, some three or four times, but none has been given. I am referred to those "articles on anniversary conferences," and asked to "carefully (!) review" them! Have I not eyes? If I have not, I have a good pair of spectacles, through which I can see as well as I ever did.

No. 1. "Advent Harbinger, July 15." Any Bible in this against "anniversary conferences?" NOT THE FIRST WORD!! A great deal of talk ABOUT (!) "the word of the Lord," "THY WORD," etc.

No. 2. July 23. Any Bible in this against "anniversary conferences?" NOT THE FIRST WORD!! There is talk about "analogy," and others giving "one thus saith the Lord."

No. 3. July 29. Anything here? NOTHING!!! But abundance of opposition to the simple united expression of our feelings and sentiments, in the form of resolutions. It is right for a brother to tell his brethren his feelings, sentiments, and resolutions; if he isolates himself from all his brethren; but it becomes monstrous, if a dozen or two come together and do the same thing (!) O consistency, thou art a jewel!

No. 4. August 5. Any Bible here against "anniversary conferences?" NONE!!!! Abundance of fault-finding with the sentiments expressed in our discussions. Well, if anti-scriptural sentiments are put forth by our brethren, we have a right to sift and canvass them. That is one thing; but it is not the question: this is "anniversary conferences." We will keep to the point.

No. 5. August 12. Any Bible here against "anniversary conferences?" NOT A WORD!!!!—But abundance about "Miller's Dream." Well, if anything was said in the conference about the "Dream," I did not hear it. You profess to desire your readers should have the truth. Would any of them get it, that do not read the Herald? No! You published two resolutions, one of which refers to something unsaid in the Harbinger. Turn to the Herald, and you have it. These resolutions are prefaced by a report—that report you did not publish! It begins thus: "That resolution aims at the accomplishment of two objects.—1. The distribution of Advent publications. 2. The purchase of them for that purpose," etc. Now, "Miller's Dream" is not an "Advent publication," although issued at the "Advent Herald" office. Therefore, it is not embraced in the resolution. Nor was a word said, to my recollection, embracing it in the resolution, by any one in the "meeting." (I may be pardoned for using the term "meeting" when I find it in his first number, and first paragraph,) but I did hear the "Tracts on Prophecy," and some others, spoken of.

In this No. of the Harbinger, and alongside of No. 5, are my "syllogisms," which have brought me into this controversy. In the closing paragraph, is the following request and question:—"Please read your articles again, and give us the first 'word of God' against 'anniversary conferences, annual or special'?" This is the point at issue. We mean not to be diverted from it.

No. 6. August 19. Any Bible "against" "anniversary conferences" here? NONE!!!!!! Our plans, or "measures" for trying to assist our brethren who are already in, or who may hereafter go into, the field, are, however, the subject of animadversion, unworthy of Bro. Marsh! It is well known that many of our brethren who have served the cause of truth and righteousness, while they had means, have had to retire from the field for want of means. It is as well known that impostors, and men evidently not called of God, have imposed on many of our brethren, until they have been obliged to withhold their money, for fear of imposition. We wished to obviate that difficulty. But no! although the word of God is silent on the subject, it must, by a most monstrous perversion, be made to condemn it! We are charged with holding out unworthy motives to laborers. I deny it. I call for the proof, (you admit you are bound to prove an affirmative, now do it!) that we have held out any such inducements. We have NOT offered "filthy lucre" to any man living to go into the field. Such insinuations are unjust—they are cruel—they pierce the cause of our Redeemer, and cause it to bleed at every wound—they pierce the hearts of your brethren, Bro. Marsh, and cause them to weep in secret places. Will you persist!

No. 7. August 26. Anything here, from the "word of God," to condemn "anniversary conferences?" NOT A SYLLABLE!!!!!! But we said and did some things that Bro. Marsh cannot approve of (?). Well, be it so. We say and do things continually for which we are condemned. But what of that? If they are wrong, they might as well be wrong there as elsewhere.

No. 8. Sept. 2. This is the last. Any Bible here against "anniversary conferences?" NONE, NONE!!!!!! But we did re-affirm our faith on the personal coming and reign of Christ. This, according to your doctrine, would have been all well enough, provided it had not been done in a meeting of brethren and sisters, called a "conference!" But this alters the case wonderfully!! Under such circumstances, it becomes "proscriptive." It would

have been well enough, also, if there had been a man of straw to oppose—O, then fire your targets at him, but take care if there is a real, literal man, a tangibility, a substance, before you, for you will become proscriptive! Pass resolutions by the half acre, when nobody differs from you—believe, and express any and everywhere, your faith, when all believe as you do, but—! you will "proscribe" some one, if there is somebody, calling himself a brother, sowing the seeds of discord! Well, be it so. "The word of God" has not condemned us. Let those who dare, do it.

I have thus "carefully looked over your articles," again, and I declare, up to the time I called for "the word of God," there is not even an attempt to quote a single passage to the point. If there is, as you admit your obligations to "prove an affirmative," just point it out, and it will be proved. That will be a very easy theory. We shall see, however.

There is only one thing in your reply that I wish, specifically, to notice. It is the 9th specification.—"Relative to proving a negative you certainly are in the mistake, as every" one of my "examples" "will show." The whole matter can be made plain, so that every one that has eyes can see. We met in conference. Bro. Marsh denies our right, as Christians, to do so. If this is not the negative, there is no negative in the universe. He goes on up to the 5th No., when I call for "the first word of God" that condemns us. He turns and attempts to escape from his responsibility, by affirming that he is "not bound to prove a negative." Did you ever! I give him several illustrations to show, that when one is accused of wrong, or not innocent before he can be condemned, when Bro. Marsh makes the wonderful discovery, that, in reality, there is no negative in logic,—(no, turn the "buts" all out, or you will have a negative, in spite of you) they are all affirmatives! Verily, there is something new under the sun. Let me take one of the illustrations again.—

"Suppose some scoundrel claims my coat—drags me before a magistrate, do you think the court would oblige me to prove an affirmative, i. e., the coat was mine, on the mere claim of the villain?" This is the proposition. The law supposes me innocent, (this is the affirmative) till I am proved guilty. Innocence is the affirmative—guilt is the negative. The law will pronounce me innocent, until my adversary has proved me not innocent—uninnocent, or guilty. The question was not whether the coat belonged to the claimant, for it might not, or it might, as should appear. But whether it was mine—whether I was legally and innocently wearing it. This you might have seen by the question that followed, viz.: "Who ever heard of a man's being called upon to prove his innocence, until some evidence appeared of his guilt?" This is the true state of the case. The law presumes me innocent until I am proved guilty. We presume ourselves innocent, until the infallible word condemns us; and are not bound to show our innocence thereby, until some one shows where we have transgressed. AGAIN I CALL FOR THE BIBLE, and nothing but the BIBLE.

But I see your "mistake," and will patiently point it out. You supposed it the duty of the claimant to prove the coat his, and that this would be an affirmative. So it would, if this was the question, and the only one in the case. For instance, I am found with another man's coat—he affirms it is his—proves it. But does that prove my guilt? i. e., that I stole it? No. It only presumes me guilty, for I may have unwittingly bought the coat of the thief, and if I am not called upon to prove my innocence, it is because some evidence has appeared that I am not innocent, i. e., guilty. But even here, in proving the coat his, he proves, in regard to me, a negative—i. e., the coat is not mine; and in regard to himself, an affirmative. This you have admitted in your remarks. "The court would not call on you to prove the coat was yours;" (very well, then it would not call on me to prove an affirmative. That is just where the conference stands,) "but it would be the work of the 'scoundrel' claiming it, to prove an affirmative," viz., that the coat was his." Good! This is just what we wanted you to do. You have "affirmed" a "negative," viz., that "anniversary conferences" are NOT authorized by the Bible. Now, "the court" calls on you to prove it.

I have done. Unless some explanation is needed, I shall not be drawn out again to discuss mere points. When you give us "the word," we are ready to consider it.

Yours for God's standard,
Albany, Oct. 16th, '48. G. NEEDHAM.

To this the Harbinger makes some remarks on the necessity of possessing a right spirit, and then adds: "You ask, 'What act' is contrary to the letter and spirit of the word of God? and 'When' have we shown it? and add, 'I have not seen it.' I then make the request for you to read those articles to find the Bible evidence which condemns 'some' of the 'acts' of these conferences, in these words, 'Please carefully review our articles on anniversary conferences, and it does appear to us, that you will find the 'What' and the 'When,' that you say you have not seen.'"

Thus it is clear that you read my articles and penned yours which is now before me, under a misunderstanding of the import of my request: instead of understanding me to request you to read to find proof against some of the acts of Conference, you understood that you were requested to look for evidence against the existence of such bodies. As the mistake is yours, it will not be my duty to reply to that part of your article which relates to what you supposed was my request. Had you understood my request, and read with special reference to it, I think you would have found Bible evidence against "some" of the "acts" of these conferences. I will name one act—the resolution which justifies defensive war.—We think we gave evidence that all war is contrary

to the word and spirit of the New Testament. When you will show to the contrary, or acknowledge this act is contrary to the Gospel of Peace, then I will name another act of these conferences, which I think I have shown is unscriptural.

You say that "Miller's Dream" is not an Advent publication." What, then, was the design of its publication? Can you tell? Others, and one of the prominent members of your conference, think differently; and they have just reason thus to think, from the fact that the Advent Office which published it, has ever been very tenacious about adhering exclusively to the "Advent question," and has been loud in its complaints against all publications among us, foreign to the "Advent question." To say that "Miller's Dream" is not considered by them an "Advent publication," would be charging them with acting contrary to their high profession; which I am not disposed to do in this case; for I believe this "Dream" was published with the design to advance the interests of what they call "the Advent cause," and I believe no one thought differently until quite recently. Hence I have not, in this case, withheld the "truth" from my readers, as you very unkindly intimate. I desire them to have all the light on this entire question, will Bro. Needham do it, in the spirit of brotherly kindness? But do not, for a mistake or error, supposed or real, impugn my motive, and treat me unkindly; for this will do no good, but wound the cause of Christ.

Far be it from me to "insinuate" that you and the members of your conferences, have designed to hold out "unworthy motives to laborers," but we do say, that your principle of operation, as carried out by the older sects, has done it, and will do it among us, if carried to its legitimate conclusion. You can make nothing else of the ministerial committee organization, than an ecclesiastical body, created by an unscriptural conference, whose duty is to call ministers to their work, raise funds, and pay them for their services, &c. &c. Now, opposing the creation of such a body as this among us, we do not think "pierces the cause of the Redeemer," but is defending that cause against a hurtful innovation: for he calls his own ministers into his work, and makes provision in his word how their wants shall be supplied.

You still are confident that I am bound in this case to prove a negative. I am as confident that you are mistaken; for it is impossible, in any case to prove a negative, only by first proving an affirmative. If I understand you, by the principle on which you act in this case, every sect in Christendom would prove the divinity of their organizations. Let us try the case.

An Episcopalian tells Bro. Needham that the Church of England is the Church of God. Bro. N. objects. He is told to prove that it is not the Church of God: he cannot do it by direct testimony, for it is nowhere said in the Word that the Church of England is not the Church of God. A Presbyterian, a Methodist, a Baptist, and every sect down to the Mormons, would prove the correctness of their respective church organizations by the same rule, and so long as Bro. N. would adhere to the principle that he is bound to prove a negative, he would be powerless before these anti-Christian organizations. But he would be like Sampson with the "jaw-bone" among the uncircumcised Philistines, should he stand upon the ground that it is his duty to prove an affirmative. He would say to his brethren, I cannot submit to your Catholic, your Episcopalian, your Presbyterian, your Methodist, your Baptist, and so down to the Mormon, church and conference organizations, until you prove from the plain word of the Lord, that they are right. And how confident, we think, Bro. N. would be in saying, this you can NOT do; for the word of the Lord does not justify one of these human organizations. Therefore away with them! I have called for your proof but you have given "NONE, NONE!!!!!!!" and now before you make a demand again upon my faith and practice, as a Christian or minister of Christ, give me the divine testimony to justify your demand—for I am in duty bound to reject it in matters of this importance so long as it is unattested by evidence. Thus I think Bro. Needham would talk and act; and thus in spirit and in fact have I designed, and still mean to talk and act in reference to these conferences and conference acts, and every other new faith, or order of things that may be introduced among us, and seriously recommend others to do the same. I hope they will not believe and act in matters of religion without evidence to justify them; for without evidence their faith is spurious, and their acts wrong—for "whatsoever is not of faith is sin." No evidence to justify these conferences or their acts has been given, neither does any exist in the Word of the Lord or early history of the church,—and as I cannot believe without evidence, I repeat, that I have NO FAITH IN THESE CONFERENCES AND MANY OF THEIR ACTS.

In the Harbinger of Nov. 11th, Bro. NEEDHAM again replies:—

DEAR BRO. MARSH:—I remarked, in my last, that until I saw something that needed explanation, I should not be diverted from my purpose.

I confess I mistook the exact point you had before you, when you requested me to "read carefully your articles on 'anniversary conferences' again." You objected to both their "existence" and their "acts." I overlooked the latter, and took the former.

One other thing needs explaining. You refer to "the resolution that justifies defensive war," as one of our "acts." Now, Bro. Marsh, do you think that he who penned that resolution, was so great a blockhead (not to say anything of the moral obliquity of it, if he made such a compromise of principle) as not to know what he was about? I penned the resolution, spoke on the subject, accepted the modification, and finally voted for it. I have a strong impression

that Prof. Whiting voted against it.* It did not come up to what I could have wished, in its amended form, knowing that it made it liable to a wrong construction, if any man had the disposition to find fault. I cordially voted for it, not because I thought it the best that could be—no, not even as I originally drew it, but because I thought it good; and that it would do good. I beg leave to say for myself, (and I presume such is the fact with my brethren, who voted for that resolution,) that I was not aware I was voting for "defensive war," until Bro. Marsh—who was four hundred miles distant, and knew nothing about it, except by the resolutions, and a very brief report of the Secretary—pointed out the fact to us! Well, be it so: if we made so great a mistake, we will learn wisdom by the past. But I shall still claim the right to understand my own resolutions for myself. Perhaps, too, it may not be a "wrong SPIRIT" to claim as much as this.

I beg leave to bespeak for those who voted against that resolution, that you will allow they understood what they were about. I close this explanation with the assurance, that it will be satisfactory to all who wish to be satisfied.

I can hardly forbear saying, before I close, that I feel very much wounded and grieved at your well-intended, but, I think, uncalculated for homily, of a column in length, on my "spirit," "censorious spirit," "selfish and sectarian feelings," "sensitive, excited, and acrimonious words." I have laid just as heavy a hand on your arguments as I knew how to. But you cannot find an insinuation touching your character as a Christian, or man. I have not made the most distant allusion to your "motives." I have simply treated you as a controversialist, and dealt with your arguments. If I speak at all, I shall be permitted to speak for myself on this point. I choose to put my own construction on my own words, rather than others, who are liable to feel "sensitive," because their arguments may be roughly handled.

I have no more to say, until you have made good, by the word of God, your assertion, that "anniversary conferences" are wrong. Then, I am ready to consider it, if I may find a place in "The Harbinger." Yours, waiting for the great conference, G. NEEDHAM.

The following are the remarks of the Harbinger, which brings the controversy up to the date of Bro. NEEDHAM's letter to us, in our last:—

DEAR BRO. NEEDHAM:—Your explanation of the resolution of the New York Conference, on War, is not fully satisfactory. I understand that you consider it wrong for Christians to engage in either offensive or defensive war: in this we agree. For brevity, we will say, all war. Well, if all war is sinful, and if it was right for Conference to condemn the horrible, murderous practice, the language of condemnation could not be too strong, nor too explicit. You should have spoken so plainly, that even a man with "a disposition to find fault," would not give your words "a wrong construction." And it seems that this was the character of the original resolution.

Now, if the Conference wished to condemn all war, there would have been no cause for modifying your resolution. But a modifying amendment was offered, and sanctioned. And this very fact shows, that a part, at least, of the Conference, did not condemn all war. The vote passing in its modified form, shows that a compromise was made, between those who believe all war is wrong, and those who believe defensive war is right. The compromise did not consist in a surrender of sentiment, but in giving up a resolution, which plainly and unequivocally condemned all war, for one that only condemned "the spirit and practice of war."⁴

This form of expression is so ambiguous, that one, to suit his views, could understand it to condemn only aggressive war—not censuring wars of defence; while others might understand it to condemn all war. Now, if this is not the nature of the case, we can see no reason for changing the resolution from its plain and explicit, to its ambiguous form. The original resolution must have been considered too broad, in its condemnation of all war, or it would not have been modified.

It would be very unkind in me, to say that the "wrong construction" you placed on my request, to read my articles again, and now, on my remarks on a wrong spirit, have arisen from "a disposition to find fault;" but it would be courteous, to say, the cause lies in your liability to fall into mistakes, which is so common to us all. By looking at my last reply to you, it will be seen, that what I have said about "selfish, sectarian feelings," "acrimonious words," was not designed exclusively for you; but for me and all who engage in controversy among us.

I regret, that I have caused you to feel "very much wounded and grieved." If it has been unjustly done, forgive the wrong. But I cannot feel condemnation, from the fact, that the remarks were for general application; and we thought, and still think, that Bro. Needham, on account of his "heavy hand," is, in common with others, worthy of his share of the admonition given. At any rate, we think it will be a source of great joy to our aggrieved brethren, for our own good, and for the honor of the bleeding cause of our soon coming Lord, for us all in future, to more perfectly imitate Him, in the spirit of our communications. Let us try to excel in this respect.

* Bro. Whiting was in the chair, and could not vote either way; but signified his assent to it.

† There were some present who were not prepared to deny their right to defend themselves or their country against aggressive action; but they asked for no resolution justifying that. As the word war was ambiguous, they were not prepared to vote for it, while all were decided against the prevailing spirit and practice of war. The Conference justified nothing; but united in condemning what all were agreed on.

Correspondence.

Letter from Bro. I. R. Gates.

BRO. HIXES:—I have just concluded my campaign in Maine, which has occupied about six weeks.—During that time I have preached forty discourses, to different congregations, in Windham, Portland, Palermo, Litchfield, West Gardiner, Hallowell, and Windsor. The Lord has blessed his truth in very deed.

At Windsor, a number were reclaimed from a cold state, and when I left, more than twenty persons were seeking religion. Bro. Perkins, and some thirty others, who have embraced the Advent doctrine, will keep up the meeting. I know of no place where God has given such power and victory to his truth, this season, as at this place. To God be all the glory. My visit there was quite providential, and my success still more so. It would do you good, Bro. H., to come to Maine and pitch the "Big Tent" at Windsor, among that benevolent and hospitable people, who would cheerfully sustain you. Windsor is about half way between Hallowell and China. Could you not come on early in the spring with the Tent? It would, no doubt, result in much good to all this section of country. Can you not publish a conference for that place this winter? The Methodist and Baptist meeting-houses are open to us now. You then could make arrangements for the "Big Tent" meeting, should time last until spring. Be assured, you would find open hearts and hands to receive you.—If you can come on, our beloved Bro. Pullen will have all arrangements made for the meeting.

I wish to notice another objection brought against Rev. 20:5 and Isa. 24:22, in addition to the one I spoke of two or three weeks since.—"The rest of the dead lived not again," &c. It is founded on John 5:28. Will the reader carefully examine this? The point urged is, "the hour is coming," &c. A clergyman in Hope Village, R. I., in replying to me, said, "The sixty minutes are coming, in which both classes will rise from the dead." Now, if the hour there means only sixty minutes, then the hour in verse 25, of the same chapter, in which dead sinners may hear the voice of the Son of God, and live, (see Heb. 12:23-25; Matt. 17:5,) is only sixty minutes; consequently, the world has been without mercy for more than 1800 years! This I consider more absurd and ridiculous than the notion of Mr. McFarland, a Universalist minister in Montville, Me., who says Christ came in the end of the world, (or Jewish age,) in the year 70, and that we have been living in eternity ever since! Yes, it is more preposterous than the shut-door view, which taught that the door of mercy was closed in 1844, and that God had not only terminated the intercession of his Son for the rejecters of his truth, but for children who have come to the years of accountability since that time. It is very evident that the "hour" in v. 25 and that in v. 28 are analogous; if so, and the one has reached all through the gospel dispensation, may not the other span the period of judgment, or the thousand years of Rev. 20th?

On my passage home from the East, I had the blessed privilege of preaching to about 200 passengers in the boat, illustrating my remarks by the charts. A company of card players was completely broken up. In about ten minutes after I commenced the best of attention was paid, and I went on and spoke about two hours. When I had concluded, all appeared solemnly impressed, and retired to rest without resuming their game. May the Lord bless the word spoken. Yours in the blessed hope.

Hallowell (Me.), Nov. 21st, 1848.

BRO. H. H. GROSS writes from Auburn (N. Y.), under date of Nov. 17th, 1858.

DEAR BRO. HIXES:—*** In conclusion, dear brother, permit me to express the sentiment of sympathy from a full heart (although you have, and may still be laboring under the conviction, that when I thus speak it is affected,) with you in your trials and your work and labor of love. I used my exertions at the conference in Boston last spring, to calm down the turbulent spirit of several, and I have watched the conduct of such ever since, and find my exertions were not in vain. The same has uniformly been my course elsewhere. If we love Christ's appearing above all other subjects, we shall keep "the unity of the spirit in the bond of peace,"—we shall seek the things which make for peace, and things whereby we may edify one another;—we shall "all speak the same thing," and there will "be no divisions among us"; but we shall "be perfectly joined together in the same mind, and in the same judgment." In short, we shall forbear each other in love, not striving for the mastery on the many minor subjects which have divided Christ's mystical body into thousands of sects, but we shall be perfectly joined together in one mind, and in one judgment, in the one work and labor of love, so coming behind in no gift or labor, waiting for the coming of our Lord Jesus Christ.

During the last five or six weeks I have passed through many interesting scenes, as well as severe trials. God has enabled me to labor with renewed energy, although in great bodily weakness, for the salvation of my fellow beings, and I trust my labors have not been, and will not be in vain in the Lord. I have many places yet to visit, and several new applications from places where there are no believers in the near advent of Christ as King, some of which I shall endeavor to answer. I find I cannot be longer excused from bestowing much labor in Central New York.

Obituary.

DIED, in Bristol, Vt., Nov. 12, ADELIN R. HOWDEN, wife of Bro. William Howden, aged 29 years. By this afflictive event, an affectionate companion and

three little ones are left in loneliness and sorrow, also an aged father and mother, and a large circle of relatives, are called to mourn. A few moments before her death, Sister Howden was, to all appearance, in the enjoyment of her usual health, and with only the hurried exclamation, "I am dying!" her heart ceased to beat, and without a struggle or groan, her spirit passed softly away to God who gave it. The cause of her death is unknown. Sister H. made a profession of religion at the age of 17, and united with the Baptist church, of which she remained a member until she embraced the doctrine of the Advent, in the fall of '44. Since that time, her interest has been with the Advent people. For a year or more past, she had been in a degree backslidden; but at the time of our tent meeting in September, she dedicated herself anew to God, and from that time until her death, she seemed hastening to do up her last work. She believed in the speedy coming of Christ, yet often expressed a conviction that she should sleep awhile. Ever amiable and kind, with a heart full of benevolence and sympathy, Sister Howden was beloved by all with whom she associated; but more especially was she endeared to her Advent brethren and sisters, who feel this affliction deeply. Yet we feel sure that we shall soon recognize her amongst that innumerable company whom John saw, to part no more forever.

Also, in Royalton, Vt., Nov. 8th, EMELINE E. YOUNG, aged 24. A few years since, Sister Young's prospects seemed extremely flattering. Possessed of no ordinary talents, she was pursuing a course of study in order to fit herself for usefulness and honor. But when the evidences of the Lord's speedy coming were presented to her mind, she grasped the precious truth, willing to forego all earthly good, that she might gain an inheritance in that glorious kingdom, which she saw was about to be set up. For two years past, her health had been very precarious, and her religious privileges quite limited; yet when she was called to lay aside this mortal, she rejoiced in the hope of soon putting on immortality, and sweetly fell asleep in Jesus. M. H. C.

DIED, at South Woodstock, Vt., Oct. 21st, BRO. LELAND SLAYTON, aged 48. His death was occasioned by an apopleptic fit. He had been laboring through the day and evening previous to his death, as usual, and was preparing to retire to rest, when he was suddenly attacked, fell to the floor, apparently senseless, and in about four hours died. Thus suddenly has death been permitted to enter our tried little number, and bear from us a dear and faithful brother, whose loss we deeply feel. But we rejoice in the blessed assurance, that our loss is his gain. Bro. Slayton embraced the faith of the Lord's speedy coming in 1842; and his ardent attachment to the blessed cause was manifest to all who were acquainted with him, by the zeal with which he labored and sacrificed to promote its interest. He has left five children, and many friends, to mourn. W. H. D.

Miscellaneous.

JERUSALEM.

'Twas eve on Jerusalem!
Glorious its glow
On the vine cover'd plain,
On the mount's marble brow,
On the Temple's broad grandeur,
Enthroned on its height
Like a golden doomed isle
In an ocean of light;
And the voice of her multitudes
Rose in the air,
From the vale deep and dim,
Like a rich evening hymn,
But whence comes that cry!—
'Tis the cry of despair!

What form stands on Zion!—
The prophet of woe!
His frame worn with travel,
His locks living snow.
His hand grasps a trumpet;
The heart's blood runs chill
At his death-sounding blast!
All the thousands are still—
All fixing their gaze,
Where, like one from the tomb,
The shroud seems to swim
Round the long spectral limb,
And the lips pour in thunder
The terrors to come!

"Thou'rt lovely, Jerusalem!
Lovely, yet stained;
Thou'rt a lion's whelp, Judah;
Yet thou shalt be chain'd.
Thou'rt magnificent, Zion!
Yet thou shalt be lone;
The pilgrim of sorrow
Shall see thy last stone.
"Hark! hark to the tempest!
What roar fills my ear!
'Tis the shouting of warriors,
The crash of the spear.
The eagle and wolf
On that tempest are roll'd—
Twin demons of havoc,
To ravage thy fold.

"They rush through the land
As through forest the fire;
Woe, woe to the infant,
Woe, woe to the sire!
Rejoice for the warrior
Who sinks to the grave,
But weep o'er the living—
A ransomless slave.

"But veil'd be mine eyeballs!
The red torch is flung,
And the last dying hymn
Of the temple is sung!
The altar is vanish'd—
The glory is gone—
The curse is now fill'd—
The last vengeance is done.

"Again all is darkness;
Year rolls upon year;
I hear but the letter,
I see but the bier;
But the lions are coming!
They roar from their sand;—
'Tis Amron and his Saracens—
Curse of the land!

"Like the swamp-gender'd hornets,
They rush on the wing,
By thousands of thousands,
With death in their sting;
Like the vultures, they sweep
O'er Moriah's loved hill,
And the corpse cover'd valleys
By Kedron's red rill.

"Where, where sleeps that thunderbolt!
Heaven! hear the cries
Of the Ishmaelite's slave
To his Prophet of lies.
Hear the howl to his demons;
His frenzy of prayer;
Mix'd with Israel's lament
Of disdain and despair.

"It has come! and the throne
Of the robber has reel'd;
And the turbans are floating
In gore on the field.
I see the proud chiefs
Of the West in their mail;
And my soul loves the standard
They spread to the gale.

"Stay, vision of splendor!
On Jordan's rich marge
They rush to the battle,
Earth shakes with their charge.
Like lightning the blaze
From their panoply springs;
I see the gold helms
And crown'd banners of kings.

"Yet evil still smites thee,
Thou daughter of tears!
No trophy is thine
In the strife of the spears.
The stately Crusader,
And Saracen lord,
But give thee the choice
Of the chain or the sword.

"Again all is silence!
The long grass has grown
Where the crossbearer sleeps
In his rich-sculp'd stone;
And the land told by prophet,
And chanted by bard,
Is left to the foot
Of the wolf and the pard.

"But who ride the whirlwind?
The drinkers of blood!
From the summit of Lebanon
Rushes the flood.
'Tis the Turcoman raving
For slaughter and spoil;
Oh, helpless gazelle!
Thou art now in the toil.

"King of kings! on our neck
Sits the slave of a slave,
As wild as his mountains,
As cold as our grave.
All his sceptre the scourge,
All our freedom his will;
Yet thy children must linger—
Must agonize still.

"Fly swift, ye dark years!
Still the savage is there;
The tiger of nations
Is couch'd in his lair.
The field is a thicket,
The city a heap,
And Israel on earth
Can but wander and weep.

"King of kings! shall she die?
Hark! a trumpet afar—
It thrills through my soul,
Yet no trumpet of war.
I hear the deep tramping
Of millions of feet,
And the shoutings of millions,
Yet solemn and sweet.

"Now the voices of thunders
Are rolling on high;
The pomp has begun—
The redemption is nigh.
I see thy crown'd fathers,
Thy prophets of fire,
And the martyrs, whose souls
Flew to God from the pyre.

"Who comes in his glory,
Pavilion'd in cloud?
Judah, cast off thy shame!
Israel, spring from thy shroud!
Thy King has avenged thee—
He comes to his own,
With earth for his empire,
But Zion his throne!

Blackwood's Magazine.

REMEDIES FOR LONG SERMONS.

1. *For the preacher.* Previous study and preparation for the pulpit. A strict attention to the subject. An understanding of what you intend to say. One great difficulty with many public speakers is, in the fact, they commence speaking, and continue to do so, without any direct object in view. They neither see nor can the people see, what is the leading subject of their remarks. The consequence is, that many of their hearers are uninterested, and fall asleep.

In this way *everything is said in general*, and nothing in particular. There is neither form nor power attending the effort taken as a whole. One half of what is sometimes said, if arranged and applied as it should and might be, would produce a stirring and happy effect; while as it is, the whole is lost.

REMEDY.—Study and prayer, the baptism of the Holy Ghost.

2. *For the people.* A want of time to make preparation for the pulpit by previous study is one cause of long sermons even among the best of preachers.—The poor preacher is hurried round by rigid necessity and pressing wants, when none else seems to care for him, to look out for himself and family, until time carries him through the weeks and months of the ecclesiastical year; scanning, pinching, and devising means, and denying himself of ease, study, and many of the comforts of life, to make the partial pay he receives, meet his necessary and current expenses. He cannot, under such circumstances, make the necessary and desirable preparations for the pulpit; and being anxious to accomplish something for God and the salvation of souls, he is often betrayed into the habit of preaching long sermons. Instead of being prepared to take up his subject directly and understandingly, the best he can do under these forbidding circumstances, is, as Ostervald intimates, to tumble down stairs headlong.

The only remedy, known to the writer, for this, is, for the people to pay their preachers.—Christian Advocate.

THE LAND OF BEULAH.

"Beulah, married; a name given to the Jewish Church importing its marriage with God as their husband and Sovereign." Isa. 62:4. Calmet, a name given by Bunyan, to a state in the Christian's experience, where the sun shines night and day. Of which Payson once said,

"When I read Bunyan's description of the land of Beulah, where the sun shines, and the birds sing night and day, I used to doubt whether there was such a place: but now my experience has convinced me of it, and it infinitely transcends all my previous conceptions."

Dr. Payson, in his late letter says,—"Were I to adopt the language of Bunyan, I might date this letter from the land of Beulah, of which I have been some weeks a happy inhabitant. The Celestial City is full in my view. Its glories beam upon me, its breezes fan me, its sound strikes upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually dawning nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling while I gaze on the brightness, and uttering with unutterable wonder why God should deign to shine on a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion."—Wesleyan Journal.

ON A RIGHT SPIRIT.

"Your heavenly Father will give the Holy Spirit to them that ask him." Luke 11:13. There is no right spirit but the Spirit of God. The spirit that leads us away from the true good, however ingenious, however able it may be to procure us perishing riches, only a spirit of illusion and falsehood. Would we wish to be borne upon a brilliant and magnificent car, if it were hurrying us on to an abyss? Our souls were given us to conduct us to the true and sovereign good. There can be no right spirit but the Spirit of God, there is none other that leads us to him.

There is a great difference between a noble, a high, and a right spirit; those may please and excite admiration, but it is only a right spirit that can save us, and make us truly happy by its stability and uprightness.

Be not conformed to this world. Despise what men call spirit, as much as they admire it. It is their idol, but nothing is more vain. We must reject not only this false and dazzling show of spirit, but also the worldly policy which has a more solemn aspect, and seems more profitable; and enter, like little children, into the simplicity of faith, innocence of manners, a horror of sin, and that which humility is ready to take up the cross.—Fenelon.

DEATH OF THE RIGHTEOUS.

I once met on the sea-shore, said the Eastern poet Sadi, a pious man who had been attacked by a tiger, was horribly mutilated. He was dying, and suffering dreadful agonies. Nevertheless his features were calm and serene, and his physical pain seemed to be vanquished by the purity of his soul. "Great God," said he, "I thank thee, that I am only suffering from the fangs of the tiger, and not of remorse."

DUTY.—Till we do our duty to God, we can never do it to man. And what we do to others will be more from spurious motives, than sense of duty or religion in the heart.—Rev. T. Adams.

Foreign News.

The British mail steamship *Cambria*, Capt. HARRISON, arrived at New York on Sunday, the 25th ult., bringing seven days later intelligence from Europe.

The general tenor of the accounts from Manchester and the manufacturing districts, partake of a more favorable character.

The cholera returns begin to look formidable. In London and its vicinity the deaths reported last week were 65; whilst the number of fresh cases reported daily varies between 10 and 20; and, as far as we can judge at present, the mortality will be in that district about the same as last week. The general health is now 39 below the weekly average of 1847 and the four preceding years. Reports from all the provinces are now collected, and are quite inconsiderable compared with the population. No fewer than 468 cases have occurred in Edinburgh and the vicinity up to the 8th, of which 243 proved fatal, 54 recovered, whilst 171 were under treatment, or the result not stated. The malady, however, has appeared on the northern coast of France, at Dunkirk. A letter dated Dantzic, the 3d inst., says that the cholera is raging with intense violence.

The members of the ex-royal family of France narrowly escaped being poisoned by the decomposition of the copper of the condit pipes and reservoirs by which Claremont house is supplied.

A Liverpool paper says that the postal question is arranged to the satisfaction of the United States and Great Britain.

The recognition by Great Britain, of the republic of Liberia has just been announced, and a treaty of commerce is understood to have been arranged. A similar recognition has also been obtained from France.

Ireland.—The intelligence from this country is very meagre and unimportant. The writ of error in the case of Mr. Smith O'Brien was to be argued on the 15th before the Queen's Bench, Dublin.

Mr. John O'Connell has addressed a long letter to the repealers of Glasgow, declining to revive or renew the Conciliation Hall.

France.—The only feature in the French news is the coming Presidential election. Little alteration had occurred in the prospects of the candidates; but if any change could be noticed, it is said to be favorable to Gen. Cavaignac. Generally speaking, the humbler classes will vote for Prince Louis Napoleon, because that under his uncle the poor were better off than they are now.

The quarrel between M. Ledru Rollin and M. Leon Foucher has taken a serious turn, and it is thought they must fight. M. Foucher, it appears, twice addressed M. Ledru Rollin with the words, "Et vous êtes un insolent," and refused to retract.

Articles repeated by several journals during the last few days tend to create a belief that a serious misunderstanding exists between the army and the Garde Mobile.

Austria.—The latest accounts from Vienna come down to the 4th inst. The city fell on the 31st.—Till the 28th of Oct., six days were vainly consumed in endeavoring to bring the Viennese to submission. On the 28th, Windischgratz entered the southern suburbs of the city, having carried his position by the most unrelenting fire of small and heavy artillery from all points. On the 29th he obtained a position beyond the glacis which divides the inner city from the suburbs, at a distance of only two hundred to four hundred steps from the wall of the inner city. On the 29th a truce was agreed upon, which extended to the following day at noon. Then the Hungarians who had crossed the frontier, made an attack on the imperial troops, in which they were assisted by a "sortie" of the Viennese, but they were completely defeated. Accounts in the "Breslauer Zeitung," dated Breslau, Oct. 31, states that the Hungarians, eighteen thousand men strong, attacked the left wing of Windischgratz's and the right of Jellachich's army. Messenhauer made a sally from a gate in the vicinity of the Red Tower. The Hungarians, however, were completely routed, and driven into the Danube. Soon after the commencement of the battle a great part of the Hungarian troops went over to the Austrian army, among others the regiment of Liechtenstein. The struggle in the streets of Vienna was of short duration—the whole town was in possession of the imperial troops on the 1st of November. It was on the evenings of 31st that the imperial troops made their first entrance into the inner town, after having taken all the fortresses.

A letter, dated Prague, the 30th ult., announces that the Emperor was expected to take up his residence in that city.

The Breslau "Gazette" of the 4th, states that perfect tranquillity had been restored at Vienna in consequence of the excellent discipline established by Prince Windischgratz, who had ordered that some soldiers should be shot for having pillaged the inhabitants. The leader of the academic legion had been arrested, together with an Aid-de-camp of Gen. Messenhauer. Gen. Cordon had been appointed Governor of the city.

Letters from Linz of the 2d, published in the Augsburg "Gazette" of the 4th inst., confirm the news of the defeat of the Hungarian army, which consisted of 15,000 men, for the most part irregular troops.—The route was complete. The Hungarians were scattered, and compelled to cross the frontier in the greatest confusion.

Prussia.—Some disturbances took place at Berlin on the 31st ult. Immense crowds were assembled on the Gensdarmenmarkt, before the theatre, where

the National Assembly holds its sittings. The mob wanted to influence the decisions of the Assembly as to the conduct to be adopted respecting the condition of Vienna.

Italy.—Mazzini has "proclaimed" the whole of Lombardy in a state of insurrection; that is, he has circulated and posted up thousands of placards, summoning the people to rise in their strength and make war upon Austria. He appears to act in the name of a Junta, but we do not learn what means of warfare and success are at his disposal.

The French government has granted a supply of 20,000 muskets to the Sardinian government.

THE ADVENT HERALD.

BOSTON, DECEMBER 2, 1848.

SETTLEMENT OF ACCOUNTS.—Our Agents and subscribers will call to mind our notice a few weeks since, requesting them to settle their accounts with the office by the 1st of January next.—There is considerable delay on the part of some of our subscribers for paper and printing. We are obliged to say, to all indebted, either they must pay us our dues, or we must close the office. We mean just what we say. We do not beg, nor call for money to invest in any object foreign to the Advent cause, but for it. We have large bills to meet between the first and second of January, and unless our call is heeded, by a prompt remittance on the part of those who are indebted, the cause must, for the first time, suffer in our hands. Each one can raise the little sum that is due much better than we can raise the amount claimed by the paper maker and printer. We shall be detained at home for several weeks, and we hope that our claim and request will not be disregarded. Let none fail to respond, under the impression, that others will make up the required amount without the sum they owe. Such a course would not be just. Let us have a full and hearty response.

In addition to the above, we shall have to raise about one hundred and fifty dollars, to meet the remaining bills of the English Mission. This we must pay soon. We do hope that our friends, who have the means to assist us, will do so without delay. We shall send bills soon to all who are indebted.

DEAR BROTHER:—I have been requested to write a line to you in relation to the recent polemic articles in the "Herald." There are many tender hearts of the flock whose feelings are irritated by controversial writings, and especially if there be any harsh spirit manifested. Most that I have conversed with, as well as myself, sympathize with those holding the doctrine of the destruction of the wicked. Still, however, we do not approve of the language and spirit of such articles; but we think it better to take wrong than to bring such affairs before the public. We love the "Herald," and wish to extend its circulation; but some are threatening to discontinue it on account of controversy. I would hope, in future, such difficulties might be adjusted, so far as possible, in a private manner. Public discussions of this kind are not of greater value, and fill up the columns of papers the most valuable paper in the world, with matter that, instead of nourishing the soul unto eternal life, hastens the feelings, and is reduced by the digestive organs of the world. We so much good might be communicated and scattered broadcast over the world, I feel that the usefulness of such a paper ought not to be abridged. For myself personally, it is immaterial whether I continue it or not. These things I have written, because I feel a deep interest in the organ of the Advent cause, and a cordial sympathy in relation to your enterprise, and because I desire that your unparalleled efforts may be crowned with success.

REMARKS.—The above is a note from a brother, but was not designed for publication. But wishing to take advantage of it to make a few remarks, we omit the name of the writer, and publish it.

We appreciate most fully the kind spirit and good wishes of the writer, for which he will accept our thanks. It has been our aim, from the beginning, to pursue the very course which our brother wishes us to take; and if there has been any deviation from that course, we certainly are not chargeable either with its origin or continuance. None who have been attentive readers of the *Herald*, from the commencement, or who have noticed the introduction of controversial articles into its columns, can fail to acquit us of being the primary cause, to say the least, of the unpleasant work which has received so large a share of our attention for a year or so past. We cordially appeal to the testimony of our files, which will show that we have requested, urged, entreated, by every motive which we could conceive might and should influence those who profess to believe that the Lord is at hand, not to press the discussion of matters that were not connected with the great truth which brought us together, and which only could keep us so. Yet, after all this, questions, entirely foreign to the specific truth, for the advancement of which all had aided their preconceived views on minor matters, have been introduced, to the great grief of some, and indignation of others. This principle, so generally acknowledged by our brethren for the first four or five years of the existence of the *Herald*, would have been most strictly observed by us until the present time, had we been permitted. Because we hesitated to open our columns to foreign subjects, on which Adventists honestly and innocently differed—because we did not wish to see a disruption of the prevailing harmony—our moves were impeded, and we were strongly constrained. At last, when we were forced to open our columns, and exercised our right to point out what we believe to be errors, and to characterize as fallacies those arguments by which such errors were attempted to be sustained, we were most wantonly assailed, our views distorted and misrepresented, our conduct ascribed to the most unworthy motives, and every attempt made to discourage us, and ruin the *Herald*. And yet, after suffering from incessant attacks, of the most bitter character, there are some who seem to regard us as the offenders! We have given facts in support of what we have said in regard to the course of some, and we know of some of the efforts made for our injury. It is likewise known, or should be, by all, that those who have been most active to do us harm, have exerted a bad influence on the cause.—And when, after exhausting entreaties, and nearly every form of argumentation, we employ the only means by which they can be made to feel, we are punished by the alienation of some who have been our friends heretofore, and the threatened withdrawal of support by others. We do not think we over estimate our claims upon our brethren when we say, that we merit far different treatment. Their censures, if any is called for, should fall upon those who have caused the trouble. Instead of this, those who have abused and slandered us, and have brought the cause into disrepute, are received and even sympathized with as being persecuted, and we are forced to be treated as the offenders! We regard it, in the highest degree, as unjust. We neither desired, nor engaged in the controversy, until we were compelled to; its continuance, and the manner of it, were not dependent on us; and yet we are condemned by many of our friends, and those who seek our hurt are sympathized with! Had we not over and over again manifested the most anxious desire to avoid such unpleasant controversies, and plainly revealed the motives from which our course came, we should not be so much surprised; but as it is, we feel that we have received unmerited censure.

We repeat, we fully appreciate the kindness and sympathy of all our friends. They certainly cannot depreciate the existence or the continuance of the controversy more than we do; but so long as they will sympathize with and tolerate those who have forced foreign issues on us, these will take encouragement from this feeling, and still continue to distract by pressing irrelevant questions.

I will preach the evening of the 14th at Lawrence (new city); the 14th at Dover, N. H.; the third Sabbath at New Durham Ridge; the 4th at Barnstead; the 5th at Pittsfield. Meetings at intervals, as Providence may direct. N. BILLINGS.

Summary.

In Ossipee, N. H., Thomas, aged 19, son of David Leighton, was killed by falling from his father's house, while shingling it.

Thomas Wynn, of Monticue county, Mo., killed his brother Nat Wynn.

George Wiggins, a worthy colored man of considerable property, was killed in Salem, N. J., on Saturday evening last, by Elijah Gray, also colored.

The Governor of Maine has nominated Henry G. Cole, of Paris, Judge of the Western District Court, and Henry Tallman of Bath, Attorney General, Mr. Blake having resigned.

T. Batham was murdered in a drinking-house at Keokuk, Iowa, by Kingsley, the keeper.

Mr. Cyrus Jarvis was badly injured while blasting rocks in Concord, Mass., and it is feared he will lose his eyes.

Patrick Brady jumped from the cars on Thursday evening, in Concord, Mass., and died on Friday morning of congestion of the brain. No bones were broken.

In Savannah, Patrick Hannan has been arrested for killing with a club his wife and Patrick Welsh. The coroner's jury called it wilful murder.

William H. Rorer, auctioneer, fell through the hatchway of his warehouse in Pittsburg, and died in consequence on Friday evening.

The locomotive on the Indianapolis and Madison Railroad, ran off the track, and slid down a long declivity, killing Adam Trip, fireman, and badly injuring three other persons.

A young German, recently arrived in the country, was robbed of \$100 in gold at the United States Hotel in Philadelphia.

A week or two since, Capt. Charles Hitchcock, of Pembroke, left his home for the purpose of seeing his sister, who resides in Hanover. Two or three days afterwards he was found in the woods with his throat cut. It is supposed that he was deranged, caused by loss of property and immoderate drinking.

An Irishman employed in unloading charcoal from a car in East Cambridge, was struck by the engine of a train from Boston, thrown upon the track, and his left hand cut off by the wheels.

Mr. Richard Richardson, while felling a tree in the woods at Woburn, on the 11th ult., met with an accident which proved fatal. A limb from the tree which he was cutting down, fell upon his head, and extensively fractured his skull. He was alone, and it is supposed lay helpless from before noon till near sundown, when his employer found him. He survived about sixty hours. The deceased was about 35 years of age, and leaves a large, dependent family.

THE TEN COMMANDMENTS.

1. No God but me thou shalt adore;

2. No image frame to bow before;

3. My holy name take not in vain;

4. My sacred Sabbath don't profane;

5. To parents render due respect;

6. All murder cruel and malicious check;

7. From filth and whoredom base abstain;

8. From theft and all unlawful gain;

9. False witness lies, and slandering spite;

10. Nor covet what's thy neighbor's right.

An instantaneous death was caused, on the 7th ult., at Dundas, Canada West, by the bursting of a griststone. The deceased, John Carst, was grinding axle on the stone in the axle factory of Mr. Leavitt; the stone suddenly burst asunder, and the head of the unfortunate man was literally struck from his body, adhering only by some strips of the skin. The stone was believed not to be truly poised on its axle, and it was revolved at an immense velocity—more than 200 turns in a minute.

Hannah Shipman, of East Boston, who several weeks ago fell between the ferry land and the wharf, whereby one of her legs was crushed and broken in a dreadful manner, died on Wednesday night. She was but twenty-eight years of age.

James Driver, of Avon-place, Charleston, a tailor, left that city on the 2d ult. for Boston, to get work at his trade, and has not been seen or heard of since.

James and William Diffin, of Clay, N. Y., have been arrested for causing the death of Mr. Abbott, by pouring rum down his throat while intoxicated. Their intention was to dispose of him for the night, in order to visit his housekeeper.

Mr. Fox used to say: "I never want a word, but Pitt never wants the word, to pass his meaning."

The Ruling Passion Strong in Death.—During the dying moments of Gov. McNitt, a person entered the room with a newspaper in his hand. It was about the time when the election returns were coming in from Pennsylvania. The eye of the dying politician assumed a momentary brightness, as his feeble voice faintly articulated the inquiry, "What's the last news from Pennsylvania?" Before the answer could be given, the querist was a corpse.

Cardinal Richelieu, when counselled to employ force to crush those conspiring against him, pays the following eloquent tribute to the pen:—

"Beneath the rule of men
Entirely great, the pen is mightier than the sword.
Behold the arch-enchanter's wand! Itself nothing,
But catching sorcery from the master hand
To paralyze the Library, and to strike
The low earth breathless!
Take away the sword—
Sins can be saved without it!"

A gang of rowdies in Pittsburg, called "Hyenas," shot at a man in his carriage on the 2d ult., but missed him. The pistol exploded in the ruffian's hand, which was shattered to pieces. The party afterward went into a public school, and threw the children into the street, stripped the female teachers, and satiated their brutal appetites. Another gang entered Hoey's circus, stripped the clown in the presence of the audience, and broke up the performance.

On the 6th of September, a National Synod of the Protestant churches in France was held in Paris. The purpose was to bring about a reorganization of the various churches. This convention was the first held since the edict of Nantes, the government having prohibited heretofore the assembling of a National Synod.

In New Orleans, on election day, Nicholas Dignan was stabbed and killed. J. F. Duggan, who is charged with having done the deed, was so injured that he died next day. The latter was formerly in the French service, and served under Napoleon.

Self has two eyes, which must be put out—self-strength and self-righteousness.

The total number of emigrants that arrived at New York from foreign countries, from the 1st of January to the 1st of November, is 158,823, and during the month of October, 14,904. Of the latter, 14,146 were from Germany, 6,533 from Ireland, and 2,884 from England.

Retirement prepares us for all other services. Judge Hale, in his letter to his children, makes no scruple to say: "If I am praying and reading a portion of God's blessed word in the morning, nothing goes well with me all the day." Dr. Boerhaave said that "his daily practice of retiring an hour in the morning, and spending it in devotion and meditation, gave him firmness and vigor for the business of the whole day." He who goes forth from God, after inquiring his will, and committing himself to his care, is the best fitted for all the successes and disappointments of life.

Of the 55,000 square miles embraced in the limits of Illinois, 50,000 are fertile and arable—an amount equal to the whole territory of New England, excepting Vermont.

A daughter of Gov. Webb, of Ohio, died in Cincinnati on Tuesday, while he was absent for the purpose of voting. She was well when he left in the morning, and dead when he returned.

Wesley says: "When I was young, I was sure of everything; in a few years, having been mistaken a thousand times, I was not half so sure of most things as I was before; at present, I am hardly sure of anything but what God has revealed to man."

BUSINESS NOTES.

H. Tanner.—We have none of No. 20. Will send to B. M. J. C. Bywater.—You were credited \$5 by hand of Bro. Wetchee. The letter enclosing \$4 was not received. We have sent the Herald

to M. Vervain, of Wisconsin, and credit one vol. You did not give the P. O. address of D. Barber, and therefore we do not know where to send him.
E. C. Crowell.—M. Knowlton was credited \$3, from No. 315 to 294, and H. Moses \$2, to 443. Books sent.
O. D. Eastman.—Have sent you a book to Greenland Depot, E. R. R., N. H.
J. S. Harrison, Jr.—You have paid to No. 332—\$30 due at the close of this vol.
S. Corey.—There will be \$4 50 due at the end of this vol.
D. T. Taylor, Jr.—Sent by mail.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being supplied of the fact.

JOHN REEVE, of Cleveland, O., stops his paper, owing 1 00
Total delinquencies since Jan. 1st, 1848. 92 99

CONFERENCES.

There will be a conference in Providence, R. I., commencing the second Friday in Dec., and continue over the Sabbath. Bro. Edwin and Wesley Burnham design to attend. O. R. FASSETT.

The Lord willing, there will be a conference in Hatley, O. E., commencing Thursday, Jan. 4th, and continue over the Sabbath. Bro. I. H. Shipman is expected. We would request the attendance of Bro. J. H. Burnham, and others, and by brethren generally. We hope to see a general attendance of believers scattered over this region. (In behalf of the brethren.) A. WADLEIGH.

APPOINTMENTS.

Bro. A. Hale may be expected at Worcester the first Lord's day in Dec.
The Lord willing, I will preach in Lawrence, Mass., the last Lord's day in December, and the 2d at Lynn. J. T. FARRAR.

Providence permitting, I will preach at Salisbury, or Kensington, (at the pleasure of my wish), Sabbath, Dec. 3d, and at Dover, N. H., Sabbath, Dec. 10th. My Post-office address is, Springfield, Mass., care of R. E. Laid. H. HETTES.

The Lord willing, I will preach at Worcester, Sabbath, Dec. 13th; Braintree, Monday evening, 14th; Three Rivers, Tuesday evening, 15th; Springfield, Sunday, 16th, and Cabotville in the evening; 17th; Concord, Monday evening, 18th; Warehousville, Oct. 19th, Tuesday evening, 20th; Hartford, Wednesday evening, 21st; New Britain, Thursday evening, 22nd; Middletown, Friday evening, 23rd.

The Lord willing, Bro. Geo. Needham will preach at Three Rivers Sabbath, Dec. 10th. He will spend about a week in the vicinity. (For the church.) W. B. K. ROGLES.

Providence permitting, I will preach at Rye Beach, N. H., the first Sabbath in December, and the second at Marlboro, Mass. N. BILLINGS.

MARRIED.—On Sunday evening last, Nov. 25th, in Chardon street Chapel, by Elder J. V. Himes, Mr. GEORGE H. HADSHAM, of Boston, to Miss MARY E. JOSELYN, of Roxbury.

BOOKS FOR SALE AT THIS OFFICE.

SECOND ADVENT LIBRARY (in 8 vols.)—Price, \$2 per set.

SECOND ADVENT LIBRARY (New Series).—Each No. at 1

cts. 3/1-2 cts. per vol.; \$2 50 per hundred.

NO. IV.—GLORIFICATION. By the same.

NO. V.—WM. MILLER'S APOLOGY AND DEFENCE.

We are out of tracts Nos. 1, 2, and 3.

A STATEMENT OF FACTS on the Universal Spread and Expected Triumphs of Roman Catholicism. 12 cts.; \$10 per hundred.

PROTESTANTISM: its Hope of the World's Conversion Falacious. 72 pp. Price 10 cts.; \$1 per hundred.

THE BIBLE A SUFFICIENT CREED. By Charles Beecher. Price, 4 cts.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT BY MAIL, without music, 5 cts. ADDITION TO THE SUPPLEMENT TO THIS HARP (40 pp.), 10 cts.; \$1 per doz.

ADVENT SHIELD AND REVIEW (Nos. I, II, III).—Price, 37-2 cts. single; \$1 50 for the three bound together.

QUESTIONS ON THE BOOK OF DANIEL (for the use of Bible-classes and Sunday Schools). Price, 12-1-2 cts.

THE ADVENT HERALD, and the "MIDNIGHT CRY." We can supply most of the back volumes of these papers.

THE RESTITUTION, Christ's Kingdom on Earth; the Return of Israel, together with their Political Emancipation; the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its Overthrow. By J. Litch. 144 pp. Price, bound, 75-2 cts.; stitched, to be sent by mail, 85 cts.; discount by the quantity.

TRACTS ON PROPHECY.

No. 1.—Looking Forward? No. 2.—Present Dispensation—Is it Closing? 3.—Present Dispensation—Is it Last? 4.—What did Paul Teach the Thessalonians about His Second Coming? 5.—The Great Iniquity. 6.—"I Will that His Tarry till I Come." 7.—What shall be the Sign of Thy Coming? 8.—The New Heavens and the New Earth. 9.—Christ our King. 10.—Behold, He Cometh with Clouds. 11. 15 cts. per set; \$1 for eight sets.

DIAGRAMS OF THE VISIONS OF DANIEL AND JOHN.

On paper (in three parts), without mounting, \$4; on cloth (in one piece), without roller, \$5. On paper (in three parts), mounted with rollers and cloth backs, \$5. These Diagrams cannot be sent by mail, but may be by express.

ANALYSIS OF GEOGRAPHY (for the Use of Schools, Academies, &c.). By Sylvester Hays. 62 1-2 cts. 50 per dozen.

BLISS'S OUTLINE MAPS. \$9 a set. On thick paper, painted, \$3 a set.

PROMISES CONCERNING THE SECOND ADVENT.—51 tracts, with lacquer remnant, and an appropriate verse of poetry on each. 45 pp. Price, 6-1-2 cts.

WM. MILLER'S DREAM, with Poetic Addresses. 22 pp. Price 2 cts.

TIME OF THE SECOND ADVENT.—What do the Adventists Teach now on the Time? Price, 4 cts. per doz.

BIRKS' Four Prophetic Epistles.—22. ELLIOTT'S 7th vol., 4 vols. \$5.00. LIFE OF WESLEY. A LITTLE COTTAGE—75 cts. \$14.00. \$10.00 per set.

"MY SAVIOUR, or Devotional Meditations in Prose and Verse, on the Names and Titles of our Lord Jesus Christ." By the Rev. John East, M.A., Rector of Cuscombe, Somerset. Eng. Price, 4 cts.

CRISTEN'S CONCORDANCE. Price, \$1 50-bound in sheep; \$1.25 in boards.

LITHOGRAPH OF WM. MILLER. An excellent lithograph likeness, from a daguerreotype. Price, 40 cts.

TWO HUNDRED STORIES FOR CHILDREN. Compiled by M. T. Frebbie. Price, 37-1-2 cts.

"GOSPEL CHART," and "DISPENSATIONAL CHART." Price, 37-1-2 cts. each.

AGENTS FOR HERALD, &c.

ALBANY, N. Y.—Geo. Needham, NEW YORK CITY.—Wm. Tracy, 88 Ludlow-street.

BUFFALO, N. Y.—H. H. Tanner, 75 N. 3d St. C. H. Farnie, 41 N. Main St. Wm. Cook, 250 N. Main St. Wm. E. Graham, 254 E. W. Main St. H. Briggs, 405 S. Walker, 414 Wm. Moore, 404 J. Clark, 411 N. Main St. C. A. Anderson, 411 N. Main St. A. J. Follard, 401 N. Main St. J. L. Knowles, 401 N. Main St. G. R. Gladlow, 401 N. Main St. L. Kimball, 401 N. Main St. J. Marsh, 401 N. Main St. Y. H. Buckley, 401 N. Main St. Wm. Busby, 401 N. Main St. N. W. Acker, 401 N. Main St. T. Roberts, 401 N. Main St. MORRISVILLE, Pa.—John F. Linn, WATERLOO, Shefford, C. E. R. King, 401 N. Main St. H. Hutchison, 401 N. Main St.

NEW BEDFORD, Ms.—H. V. Davis, WOSTER, Ms.—D. F. Wetherbee, 401 N. Main St.

RECEIPTS for the Week ending Nov. 28.

The No. appended to each name below, is the No. of the Herald to which money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

M. Tamton, 396 J. H. Mudgett, 378 J. C. Jeniss, 421 H. Smith, 417 W. Palmer, 430 G. Hill, 378 H. C. H. Farnie, 41 N. Main St. 404 Wm. Cook, 250 N. Main St. Wm. E. Graham, 254 E. W. Main St. H. Briggs, 405 S. Walker, 414 Wm. Moore, 404 J. Clark, 411 N. Main St. C. A. Anderson, 411 N. Main St. A. J. Follard, 401 N. Main St. J. L. Knowles, 401 N. Main St. G. R. Gladlow, 401 N. Main St. L. Kimball, 401 N. Main St. J. Marsh, 401 N. Main St. Y. H. Buckley, 401 N. Main St. Wm. Busby, 401 N. Main St. N. W. Acker, 401 N. Main St. T. Roberts, 401 N. Main St. MORRISVILLE, Pa.—John F. Linn, WATERLOO, Shefford, C. E. R. King, 401 N. Main St. H. Hutchison, 401 N. Main St.

ADVENT



HERALD

Large 9: 38-50.

"WE HAVE NOT FOLLOWED CONFINEDLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. II.

BOSTON, SATURDAY, DECEMBER 9, 1846.

No. 19. WHOLE No. 397.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 5 CHARDON-STREET, BOSTON.

BY J. V. HINES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies. \$10 for Thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HINES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

The Prayer of Nabakkuk.

With fear I was speechless,
I trembled, O Lord,
At the sound of thy voice,
The might of thy word.
O'er heaven his glory
A canopy spread,
And his praise on the earth
In fulness has shed.
Before him marched crimson
Plume, sickness, and death,
And fire in his pathway
Were lit by his breath.
He stood on the heavens,
And measured the earth;
Divided the nations,
Struck down in their mirth.
The hills-tops were scattered,
Unshaken O Lord,
The roots of the mountains
Torn up from their hold.
They saw thee and trembled,
The rivers flowed by;
The deep muttered hoarsely,
His lands raised on high.
In their high habitations,
The moon and the sun,
Stood still in their courses,
O'er Jordan Aidon.
For his people's salvation
He scattered the foe;
To aid the afflicted,
Dealt death in each blow.
Though the fig shall not blossom,
Nor from the vine be fruit,
Though the olive shall be empty,
Nor still filled with wine;
Yet will I be joyful,
Still trusting in thy grace;
Still waiting for mercy,
Though hidden his face.

National Press.

The Work of the Messiah.

BY RIDLEY H. HERSHELL,
PASTOR OF A CHURCH OF CONVERTED JEWS IN LONDON, ENG.
(Continued from our last.)

AFTER the giving of the law, which the apostle Paul is instructed by the Holy Spirit to call "the ministration of condemnation" (2 Cor. 3: 9), Moses had to act in another capacity, distinct from, yet intimately connected with, his mediatorial office. He had to act as a priest, the atoner for sin. He again summoned Israel to appear before Sinai; he took sacrifices, and offered up burnt-offerings and peace-offerings. He took the blood of these offerings and sprinkled the half of it upon the altar, and with the rest he sprinkled the people and the book of the covenant. He thereby showed not only that they could not draw nigh unto God without a mediator, but that a mediator alone cannot suffice, unless he be also an atoner for their sins, unless he can sprinkle upon them atoning blood. That fiery law, which "was ordained to life," which was calculated to promote, if adhered to, the creature's life and well-being, Moses knew would be a "ministration of death" to corrupt and fallen man; so that it was not enough that he should be the medium through whom these commands were conveyed to them; it was also needful that he should be able to atone for those sins which the breach of these commandments would involve.

In the interpretation of the types of Scripture, I am disposed to think much confusion has arisen from expecting to find in the anti-type the same degree of separateness that appears in the type. When he offered up sacrifices at the foot of Horeb, Moses himself, and the blood of the victims, formed but one type, the type of that Prophet, like unto Him, who was at once to be priest and offering. In like manner, when Aaron and his sons were ordained to the priest's office, they, together with Moses, formed but one type of the Messiah. And why? Because no man was able to combine, in himself, even the shadow of the various excellencies that were requisite in Him

who was to be the Deliverer not of Israel only, but of humanity. Moses piteously confesses his inability to bear the burden and responsibility of his office. He cries unto the Lord, "Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? I am not able to bear all this people alone, because it is too heavy for me." Num. 11:11-14.

Moses had not long been chosen by the people as their mediator, until he was called upon to perform "another branch" of his mediatorial work. He had been the medium of communication between God and the people; he had offered up sacrifices for the sin of Israel; he was now to act as the intercessor, as the pleader with God that He would forgive their sins.

I believe most readers of the Pentateuch are conscious of a feeling as if the follies of the children of Israel were almost incredible; as if the sin of making the golden calf, so soon after the awful transaction at Sinai, were next to impossible. This delusion, I am convinced, arises from not taking into account the effect produced on our own minds by the brevity of the narrative. The history of the golden calf seems the key to the explanation of all idolatry. It is evident the people of Israel viewed Moses as the visible representative of God; and fearing he had left them altogether, they desired Aaron to make another visible representation of God ("make us an *Elohim*"), which should go before them. It is impossible to imagine that any other people, even in a state of the most savage ignorance, could believe that a little image which had no existence until their earrings were melted to form it, could be the identical Being that brought them out of Egypt about three months previously. They, with all other originators of image-worship, must have viewed it simply as a representation of the invisible God. That the mass of their successors, however, worshipped the idol as being itself the Deity, all history proves; and it was doubtless this natural tendency of the human mind to worship the visible, that caused the prohibition against making images to stand immediately after the command to have no God but Jehovah. The formation of the golden calf was a direct breach of the second commandment; they made an image, and bowed down before it. True, they proclaimed a feast to Jehovah; but had He occupied their minds when they were engaged in worship, they would not have "risen up to play." Who that has lived much in a Popish country, can read this account of the Israelites, without being reminded of the union of superstition and frivolous gaiety that is so often to be seen there? The gaudy procession (mis-named *religious*) is naturally followed by the thoughtless revel. And if we look nearer home, we shall find that devotion to religious forms and devotion to worldly fashions are often united in the same person.

While Moses was engaged in intimate communion with the Lord, who spake to him "face to face as a man speaketh with his friend," this delightful intercourse was interrupted by the painful intimation of Israel's guilt. "And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: I have seen this people, and behold, it is a stiff-necked people; now, therefore, let me alone, that my wrath may be hot against them, and that I may consume them; and I will make of thee a great nation." Ah! how many there are who would willingly have said, Amen, to such a proposal! Moses could not be insensible to the honor of being progenitor of the chosen people of God; and

this would still have been a fulfilment of the promise to Abraham, only with this difference, that the line of descent would commence with the younger son of one of the descendants of Levi, instead of the younger son of Isaac. But there was something dearer to the heart of Moses than his own honor—the honor of his God. "And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand? Wherefore, should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he thought to do unto his people." Ex. 32:7-14.

I pretend not to explain how, or in what sense, the Lord repented and changed his intentions; I take the Scripture narrative simply as I find it. From the time of Abraham and onwards we find the Lord accessible to the intercession of His people. What a relief it is to turn from the tortuous theology of those who, under cover of what they are pleased to term "the immutability of God's purposes," at once deprive man of his responsibility; and God of His love and tenderness, to the simple and honest declarations of Scripture! Doubtless, the inspired penmen believed in the "sovereignty of God," as firmly as these more modern divines—nay, more firmly: for they are so strong in the consciousness of its truth, that they are not afraid of its being impugned, and, therefore, they make their statements in a plain and straightforward manner. The ground-work of the theology of the school we allude to, seems to be, "The Lord delighteth in condemnation;" whereas, the Scripture saith, He "delighteth in mercy." True, He executeth judgment from time to time; but it is "His strange work;" and if we could see the end from the beginning, we should see that judgment is in order to mercy—judgment to the few, in mercy to the many.

From this time until the day of his death, the great and distinguishing work of Moses was his mediatorial work; in after times they had other leaders and commanders; other priests; other prophets; but never had they again such a mediator.

What a picture of human nature does the history of the children of Israel present! The Lord "bare them on eagle's wings;" delivered them in every emergency; and yet, when each new trial came, they enacted the same unbelieving and rebellious part. Well might Moses say unto them, "Ye have been rebellious against the Lord from the day that I knew you." "How oft," says the royal Psalmist, "did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy." "They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea. Therefore, he said, that he would destroy them, had not Moses, his chosen, stood before him in the breach to turn away his wrath, lest he should destroy them." Ps. 78:40-42; 106:21-23.

When the consuming fire of the Lord came upon them at Taberah, to punish their mur-

muring and discontent, "the people cried unto Moses, and when Moses prayed unto the Lord, the fire was quenched." Num. 11:2. When an evil report was brought of the promised land, they again complained and said, "Would God that we had died in the land of Egypt!" "And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they." But the mediator was again faithful to his office, and urged his former plea with yet more earnestness, "Then the Egyptians shall hear it, and they will tell it to the inhabitants of the land;" and so he goes on, pleading that God's gracious presence with His people, that He is seen by them face to face, and that His cloud is over them; is known by report to these inhabitants; and that if He should destroy this people the nations would say, "Because the Lord was not able to bring this people into the land which He swore unto them, therefore, He hath slain them in the wilderness. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word." Num. 14:11-20. When the people gathered against Moses and Aaron, and upbraided them with having "killed the people of the Lord," God commanded them to remove from among the congregation, that He might consume the murmurers in a moment. But Moses desired Aaron to take fire from the altar, and make an atonement for the people; in order that the wrath of the Lord might be stayed. Again, when "the soul of the people was much discouraged because of the way, they spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness; for there is no bread, neither is there any water, and our soul loatheth this light bread?" The fiery serpents brought the people to a sense of their sins, and they again appealed to their mediator, "Pray unto the Lord that he take away the serpents from us." And Moses prayed for the people." Num. 21:4-7.

I have placed together these various instances of the mediatorial character of Moses before my brethren, that they may the more easily apprehend the character of the Prophet "like unto Moses;" that they may perceive that the work of atonement and intercession was the distinguishing feature of the character and office of their early guide; even as they were to be the distinguishing characteristics of their Messiah. Now, as the mediatorial character of Moses is undeniable, what becomes of the assertion so oft repeated in Jewish writings, that an atonement and a mediator are alike unnecessary? The whole history of Israel seems recounted with such detail, for the express purpose of exhibiting the absolute necessity of both. Was there any difference between the nature of Israel while in the wilderness, and that of the rest of mankind, that Israel needed a mediator then, and that neither Israel nor any one else needs a mediator now? The Jews often ask the question: "If Jesus were the Messiah, why did our fathers reject him?" Did they not reject Moses,—not merely at first, but time after time, although God had repeatedly shown that He was with Him? Did they not reject the prophets of God? Never has any true reformer appeared, who has not been rejected by the many, and received only by the few. And they must remember that although the Jewish nation as such, rejected Jesus, many thousands of Jews received him; and that Christianity subsisted, and flourished, and

spread, for eleven years before there was a single Gentile convert.

But while Moses was a lively type of the true Mediator and Intercessor, he at the same time showed forth the weakness and insufficiency of a mere human agent. It requires the patience of a God to bear with the multiplied provocations of fallen man. The meekest of men, who had stood so many trials of his patience, at last gave way. At the waters of Meribah he dishonored God by impatience and unbelief; and on this account was not permitted to enter the promised land. This was a striking lesson to Israel of the inadequacy of a merely human Messiah, of a fallible mediator. This showed that the successful intercession of Moses rested not on his own merits, but on the merits of that Mediator of the covenant, whose love to fallen sinners formed the ground-work of Moses' intercession.

To the superficial reader of Scripture, the history of the children of Israel, from their departure out of Egypt till their establishment as a kingdom under Saul, appears but the annals of a people in a semi-barbarous, and almost a childish state. But to those who are able, under all the phases which society presents, to perceive the workings of a common humanity, it is an instructive chapter of the history of man. It is a picture of human nature divested of the flimsy and glittering veil that the world's refinement throws over it. Is not the general course of the world still, a forgetfulness of God in prosperity; a hasty appeal to Him for help in the time of adversity; and forgetfulness again, when the judgment is removed? And what are all men around us so busily toiling for? What is it that prompts the labor of the merchant, and urges the student in his midnight task? It is the desire of obtaining the good things of this life. And what is it they weep over, when their efforts are unsuccessful, or when a sudden reverse has deprived them of their wealth? Is it, that they can no longer love and be loved; that they can no longer do good to their fellow-creatures; that they can no longer honor and serve God? No; the things whose loss they mourn are as ignoble as the good things of Egypt, after which the children of Israel wept. In their honest simplicity they confessed what it was they mourned:—"We remember the fish, and the cucumbers, and the melons." Men are less honest now, because more enlightened; they feel that the things on which their daily happiness depends, are not the things that *ought* to form the happiness of a rational and immortal being; therefore, by general consent they do not name "the fish, and the cucumbers," and all the other luxuries of the establishment; but each is conscious that these, and such as these, are really the good things that their souls last after. Israel is man under the dominion of the fall; and the work of the Messiah is to deliver men from all the consequences of the fall; to bring them "from the bondage of corruption, into the glorious liberty of the children of God."

I might proceed from the Pentateuch through the subsequent records of Israel's history, through the Psalms of David, and the greater and minor prophets, and trace in them all the same features; the same recognition of the evil state of man and his habitation; the same hope of redemption to both through a Deliverer.—But this examination would far exceed my limits; I must content myself with directing the attention of my readers to a few of the more prominent points; leaving them to pursue the investigations more fully themselves.—(To be continued.)

A Plea for the Persecuted.

The arrival at New York of upwards of sixty Portuguese, driven by persecution from their own country, who have committed themselves to the care of the American Protestant Society, has awakened much sympathy in the community. The object of this address is to present some facts respecting the past and present state of this people, and to appeal to a generous community for aid. Whether they are worthy of confidence, or have strong claims upon our benevolence, the reader can decide when he has become acquainted with the facts we here publish.

These refugees are natives of Madeira, an island under the government of Portugal, containing about 100,000 inhabitants, all Roman Catholic. A few years since, Dr. Kalley, of Scotland, a very philanthropic and benevolent man, made Madeira his place of residence. Solicitous for the welfare of the Portuguese, whom he found in the deepest ignorance, he began to establish schools for their benefit.

From his own purse he sustained teachers and furnished books, until upwards of 800 adults, besides children, were under a prosperous course of instruction. His self-denying efforts for the Portuguese, who had no special claims on him, made at first a favorable impression on the municipal authorities of Funchal, the chief city on the island. They passed a vote of thanks to Dr. Kalley for what they styled "his disinterested acts of benevolence, or philanthropy, such as the establishment of schools in different parts of the island, at his own expense, furnishing the people with medical attendance and medicines gratuitously," &c.

Dr. Kalley at the same time, gave the Portuguese Bible to all who desired to read it. *All* were destitute of it, and *many* had never heard of the existence of such a book as the Bible. Those now in this city can testify that they never heard of it, until Dr. K. informed them of its existence.

Soon after the people began to read and to learn the doctrines of the word of God, it was taken from them by the priests, and committed to the flames. But its influence was not consumed. As the little girl said when the priest burnt her Bible, "You cannot burn up the verses I have in my mind," so it proved to be with them. The truth had taken deep root in the heart, and the fruit appeared. They were forbidden to read the Bible or to meet for religious worship. But their love of prayer, and strong affection for each other, brought them together secretly in the night. The low, solemn voice of prayer entered the ear of God; but no hymn could be sung, as this would be the signal for the mob or the police to arrest them. When they could not safely assemble under a roof, they stole away into the fields and mountains in the night, and lifted their united supplications to God for their enemies. While thus engaged many were arrested and thrown into prison. They were bound with ropes, and most cruelly treated. Some who are now in New York have been in the dungeon two years, and some three years, whose only crime, in view of the priests, was reading the Bible.

Dr. Kalley was the special object of Papal vengeance. He was illegally imprisoned. As a subject of the British government, liberty of conscience and of worship was guaranteed by the treaty of England with Portugal. The government and the priests were obliged to release him from prison, after a confinement of five months. But he was not suffered to reside in Madeira. His house was entered by the mob, excited by the priests, the windows broken—his splendid library, valued at \$10,000, with many Bibles, was thrown into the streets, and reduced to ashes. He was obliged to fly from the violence of the mob, in the dress of a female, to a British vessel, and returned to Scotland.

The Portuguese who were guilty of reading the Bible, were persecuted without mercy. The sentence of excommunication was thundered against them from every Roman Catholic pulpit. One now in the office of the American Protestant Society was among the first who fell under this awful sentence. A friend was excommunicated with him. These two were declared by the highest ecclesiastical authority in Madeira, "to be excommunicated by the curse of Almighty God and of the blessed St. Peter and St. Paul, with those of Gomorrah and Sodom, and with Korah, Dathan, and Abiram, whom the earth swallowed alive for their disobedience. Let no one give them fire, water, bread, or any other thing that may be necessary for their support. Let no one pay them their debts. Let no one support them in any case which they may bring before a court of justice. Let all put them aside as rotten and excommunicated members, separated from the bosom and union of the Holy Mother Catholic Church, and as rebels and contumacious."

Any person who shall speak in favor of these persecuted people, or should give anything to them, even a cup of water, or should pay them their just debts, was threatened with the same excommunication.

The persecution of the Bible readers, *Protestants, Calvinists or Presbyterians*, as they were called, was of the most violent kind. The houses of such were set on fire during the night. On one night five houses were set on fire while the inmates were asleep. The crackling of the flames awoke them, and they fled for their lives in their night-dress. Some were arrested when on their way from a secret prayer-meeting, knocked down in the streets, and died of their wounds. One man who had a family of six or seven children, whose house had been burnt, was quietly on his way home when he was knocked down—his arm broken—four wounds in his head opened to the bone;

and even females were excited to tear his flesh on his cheek while he was lying upon the ground.

Notwithstanding these cruelties, the number of Bible readers and of Christians increased. The work of God went forward. The prisons were filled, and new converts multiplied. One lady, who refused, in the presence of the court, to confess that the wafer in the hands of the priest is the real blood and flesh of Jesus Christ, was condemned to be publicly executed. After about three years severe confinement in the dungeon, she is in Trinidad. Some of her children are now in this city. Her nephew is here, who had the charge of eighty schools established by Dr. Kalley in Madeira. When the persecution began, the first notice he had of his danger was on awaking in the night he found eighteen of the police about his house, who had come to arrest him. He rose and rushed out of his house, and escaped to the mountains. The government then commissioned 200 soldiers to arrest him. They pursued him upwards of a month, but were not able to find him. During this time he never slept under a roof, but on the soil, or in caves of the earth. He had no change of linen, and was reduced to a state of starvation. The manner in which he was saved from death is worthy of notice. The place in which he had concealed himself was unknown to the Christians as well as to the soldiers. There was only one human being that knew where he was, and that was a Roman Catholic girl. Her heart was moved with compassion for these suffering Christians. She did not dare to tell any one, not even her parents, that she knew where he could be found. But she stealthily took flour from the barrel, when her mother was absent, and baked a cake in the ashes. She then rolled it in her apron, and seizing an opportunity, she ran into the mountains and gave it to him. On this he lived four days. This cake, and this only, with the blessing of God, kept him from starvation, and gave him strength to reach the deck of a British vessel. He sailed first to Demarara, then to Trinidad, and finally to this city. We cannot protract this statement by a particular account of individual sufferers that would be interesting and thrilling. One of the men now with us, when arrested, had his arms crossed, and bound in that position, and kept in the dungeon twenty-two months.

What was their conduct, and what their feelings under such cruel treatment? Much interest will be felt in this inquiry. Capt. Tate, of the British Navy, who was an eye-witness of their suffering in Madeira, has given noble testimony of their excellent spirit. He says, "Never, perhaps, were the members of any church more like-minded one toward another, according to Christ Jesus, than the little flock at Madeira. Never was there simpler faith, simpler hope, simpler love. Their humility, gentleness, guileless simplicity, and burning love, were seen and acknowledged by their most bitter enemies."

A Portuguese merchant, who was reckless on religious subjects, said that "if he were called upon to choose a religion suddenly, and without further thought, he believed he should fix upon that of these people, because *he saw them suffer without complaining*."

The mate and steward of the vessel, in which were two hundred and eleven of these converts going to Trinidad, frequently said, "that they had never seen folk love one another as these folk did."

A little incident on this vessel furnishes a fine illustration of their spirit. There was on board a Roman Catholic family, as emigrants to Trinidad, who had been their bitter persecutors. The family was very poor. Through the kindness of British Christians, the converts had received some clothing. They asked those who had given it to them, if they might now regard it as their own, and do with it as they pleased. Their benefactors inquired the reason of such a question. They replied it was their desire to obey their Lord's command, "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Then they divided their small supply of clothing with their enemies. These enemies publicly expressed their amazement at such conduct.

Finally, in the prospect of perpetual persecution, multitudes of these persecuted people fled from their native land, leaving all their property and many of their relatives forever. About one thousand took refuge in the West India Islands; upwards of 600 in Trinidad. About fifty of those who are in New York came directly from Trinidad, and the others from St. Kitts.

Their desire is to form a Colony in the Western country, where they can cultivate the soil, educate their children, and have the gospel preached to them. The Society expects to send them West as soon as it can be done. Perhaps a few may go this autumn, but the most will be sustained here until spring. We do not think it would be right to send them forth unless provision could be made for their wants the coming winter, which we have not yet been able to make.

When they first arrived, we took them to the Sailor's Home for a few weeks. Since then, we have rented buildings, where they can live together, and we furnish them with provisions more economically than we could hire their board.

They had no clothing suitable to our climate. We have been able, through the benevolence of the community, to clothe them with warmer garments. Still clothing will be acceptable. Shawls and cloaks for winter are much needed, and also boots and shoes for men, women and children. All kinds of provision, such as flour, meal, meat, fish, potatoes, rice, coffee, tea, sugar, &c., will be very acceptable. *Especially does the Society require money to sustain these, and to supply the wants of our missionaries, who are greatly in need of aid.*

Of the excellent character of our Portuguese brethren we are prepared to bear witness. Not a murmur has been heard from them, although they must at times have been sufferers on account of the want of sufficient clothing for our climate. We were much gratified, a few days since, in conversing with one who was a farmer, who constantly employed five or six men on his farm. This man was taken from his farm, and shut up in a loathsome dungeon three years. We inquired of him whether it was not hard to lie in the dungeon so long when he had not committed any crime. "Oh! no," he replied, "it is not hard if you believe in the Lord Jesus Christ and in the Bible." We then reminded him that Paul and Silas prayed and sang praises to God in the prison. Yes, he said, he often thought of that, but he was forbidden by the priests and officers to sing in prison.

Such is a brief statement of the case of our expatriated and suffering brethren. The plea for aid is found in the facts of their history. Is it not a plea that comes with irresistible power to the breast of every Christian and philanthropist? Who can hold his money with a firm grasp, while these suffering disciples are in need of it? Our hearts have bled in view of their condition. Our sleep has been disturbed as we have thought of them during the silence of night. After such a night, how has the keenness of our anguish been increased in the morning, when we have met them, and found them cheerful and happy, with the very smile of heaven on the countenance! No sadness, no despair, no complaint; but the full-hearted expression of gratitude to God for the blessings they enjoy, and for the hope of a better inheritance in a brighter world.

The principle on which we appeal in behalf of these persecuted brethren is stated by Him before whom every reader will soon appear, and hear him say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and the reverse. Matt. 25:34-56. We assure you the Portuguese are not the only persecuted ones. Converts from the Church of Rome, under the labors of our missionaries, in our own country, have suffered severe persecution. But we cannot now give a narrative of facts. We plead earnestly for the persecuted, and for the means requisite to sustain them and the missionaries who labor for their spiritual welfare.

Donations of money, clothing, and provisions, should be directed to the American Protestant Society, 150 Nassau street, New York.

HERMAN NORTON,

Cor. Sec. of American Protestant Society.
November, 1848.

The French Revolution of 1848.

A SERMON, PREACHED IN THE CHURCH OF ST. STEPHEN, WALBROOK,

BY THE REV. GEORGE CROLY, LL.D.

"The earth is the Lord's, and all that therein is; the compass of the world, and all that dwell therein." Psalm 24:1.

The declared desire of the God and Father of all, is the happiness of all. And this glorious and merciful desire, though shown in unnumbered ways, is especially shown in the three forms, of the Physical Government of the Globe, the Moral Government of Man, and the Providential Government of Nations. The

first is conspicuous in the richness and loveliness of Nature; the next, in the truths and rewards of Religion; and the last, in that constant control of Kingdoms, by alternate prosperity and punishment, which, like the attraction and repulsion of the planetary forces, keep those moral planets in their course, and prevent the confusion of the System.

If one of the most powerful and magnificent of those kingdoms has now burst from its orbit, and threatens to force all the rest along with it:

"—Such as if Nature's concord broke,
Amid the constellations war were sprung,
And planets rushing from aspect malign,
Of fiercest Opposition, in mid sky
Should combat, and their jarring spheres confound."

It is not merely within the province, it is the actual duty, of the pulpit, to investigate the cause of changes which so deeply involve the happiness of all human beings; to clear up the gloom thrown by such vast and ruinous events over the contemplation of the Christian; and, so far as such high tasks may be within the reach of our infirm faculties, to "vindicate the ways of God to man."

The laws of morality are always the same, whether acting on the smallest, or the largest scale; whether throwing light into the individual bosom, or illustrating the conduct of nations. But there is a memorable difference in their application. Kingdoms have no future state; there can be no reserve of punishment or reward for them, beyond the grave. Here their retribution must exist, or not at all. We lose the whole lesson, unless we see the scaffold, the execution, and the tomb.

But, direct retribution on individuals would break up the whole order of Society; for it must extinguish the whole discipline of the human heart. When the blow was struck, penitence could find no place, reformation would be too late, righteousness could plead no conversion, and gratitude offer no prayer. We thus see, more and more, the wisdom of the command in the parable of the Tares, "Let both grow together, until the harvest." Still, the principle of retribution is not altogether extinguished, in the instance of man. The general tendency even of the most personal vice is, to produce personal suffering. There is a silent avenger on the step. The sentence is already written. Intemperance inflicts decay. Profligacy cankers character. Extravagance dilapidates fortune. Until disease, contempt, and beggary consummate the ruin.

There are exceptions; and we may be sometimes startled with the splendid impunity of notorious want of principle. Yet, who is to know the reality of things? Who can fathom the depths of the heart, perhaps, at the moment, palpitating with the dread of detection; bitterly shrinking from its own success; or glancing down the long vista, at the end of which it sees only sorrow and shame. To how many of the most showy figures and exulting countenances of society is the agony of the Spartan boy no fable?

But, the Future State is the true rectifier; as it is the true life of man. Here he is but the infant in its cradle, limited in capacity, in suffering, in enjoyment, in everything. There he shoots up to his full stature at once, with the Universe for his range: "Sown in dishonor, raised in glory; sown in weakness, raised in power," with angelic faculties for angelic thoughts, purposes, and happiness. There all shall be known, and all explained. There the moral difficulties of life will disappear, as if a man looked down from the zenith upon our world rolling through the sunlight, and saw nothing of it but its smooth splendor. But, there too will "the judgment be set, and the books be opened."

Every portion of society has its temptation, the poor man in his poverty, the rich man in his wealth; the law is universal. The temptation of kingdoms is power. And their especial punishment always refers to their especial crime. Wars of aggression constitute that crime. And the punishment of those wars will be found to be the principle, on which the Divine Government uniformly acts in the sufferings of European thrones.

In inquiries of this nature, I propose no picturesque interest: I leave to the historian all the romance of action, and to the philosopher all the romance of thought; to the one all that field which he makes living with combats and councils; and to the other, all that loftier clime which he fills with the ethereal shapes of his fine speculation. The Christian teacher, intent only on ascertaining the divine rule, discards all the interposing brilliancy of the world, unpeoples the scene of its assemblages of the great and bold; closes his perceptions to the

thousand voices of earth, in its triumphs and its tumults: and, like the patriarch on his travel, with night and the wilderness alone around him, waits for the vision, which shows the providential "angels ascending and descending." I mean to offer not even a historic sketch. My purpose is simply, to demonstrate a great principle in the government of the world.

Since the rise of modern Europe, nearly a third of every century has been consumed in war. Its Gothic invaders knew nothing but arms; they had been cradled in arms, and by arms alone they had obtained possession and power. The hardships of their German and Scandinavian life, had made Southern war a pastime, and they rushed upon the languid and indolent empire, with the fierce instinct of men born of the forest, the seashore, and the storm. Yet, even in the collisions of those early sovereignties, rude and hurried as they were, it might not be difficult to discover the principle—that wars of aggression are the especial object of divine punishment.

But I commence the inquiry, from the middle of the Seventeenth Century, the period which first formed a system of *Balanced Power* in Europe; the direct purpose of that system, being, to preserve the peace of nations; by protecting the weaker States against the ambition of the stronger; and by combining the efforts of all States to forbid all wars of aggression.

This was an immense advance. It was the virtual erection of a Tribunal in the centre of Europe, to which all might appeal. A Tribunal, not dependent on the caprices of popular will, or on the fragile authority of barbaric thrones, but founded on the eternal maxims of justice, national necessity, and human welfare; invisible, yet to be felt in every future transaction of kingdoms; and irresistibly appealing from the violences of the hour to posterity and to God. This discovery was to statesmanship, what the discovery of the circulation of the blood was to the science of the frame. It showed the mutual importance of every part of the European structure; the means of counteracting its distempers, of sending life through its smallest nerve, and of restoring the enfeebled energy of its existence. The international law of Europe is the noblest memorial of civilization.

On this point, the contrast between the ancient and the modern worlds is of the most remarkable kind. In the ancient world, wars of aggression were universal, and yet were seldom punished. It would seem as if God, indignant at the offences of heathenism, had abandoned man to the work of his own hands; suffered him to be the prey of his own passions, and left him to raise thrones, only that he might be overwhelmed in their ruins. All the great kingdoms of antiquity fell in rapid succession, but one, and that one reserved, only to bring all nations within the circle of Christianity. "There were giants in the earth in those days," and, as in the days before the flood, the earth was "filled with violence." The fall of those kingdoms was scarcely to be accounted for on the ordinary grounds of national evil. In general they exhibited but few of the symptoms of decay. Some fell, like the Babylonian king, in the height of national luxury, with their thousand princes feasting in their halls; some in the field, in the vigor of life, and with the sword which had swept the half of Asia before them, still gleaming in their hand; some, like Titans prostrated by the thunder-bolt.

Yet, of all the chief sovereignties of modern Europe, since the origin of its ten diadems, but one has perished:—an unchanged duration of a thousand years. This was the work, almost the miracle, of Christianity. The primal settlement of the European kingdoms was *not* its operation. But the vigor, the intelligence, the growing activity, and the solid system, which in their degrees had sustained them all, were its exclusive operation. The form was first moulded of earth, but the breath of life in its nostrils was from above.

It is equally striking, that this distinction between the ages of Heathenism and of Christianity should have existed, almost to our own day. While the pettiest European kingdom has remained unmoved, empires, as mighty as the Babylonian or the Macedonian, have risen in the East, and fallen in the height of their ascendancy. The empires of Genghis and of Tamerlane, whose foundations covered the land from the wall of China to the Euxine, and whose strength was wholly irresistible in their day; the empire of the Moguls in India, the empire of the Mahrattas; vast accumulations of power;

* Poland—a country, however, which, by being an elective Monarchy, could scarcely be reckoned in the file of European kingdoms.

each gathering force and rapidly, like the avalanche, let loose, we know not how; but sweeping everything before it, and gathering everything into its mass, as it thundered down; and each, like the avalanche, no sooner stopping in its course, than it dissolved, leaving nothing behind but fragments of the wreck which it had borne along. The presence of England has checked those outbursts of sovereignty in the East; but the wilds of Tartary may be at this moment training the future devastator, and preparing the nursing of the wolf for the founder of an empire broader than the Roman.*

I pass rapidly over the general struggles of the eighteenth century, though often devastating and desperate; but all dwarfed beside the magnitude of the war with which it closed. The French Revolutionary War is still without a rival, in the recollections of human havoc and human crime. Yet, through the whole series of those earlier conflicts, the principle of punishment on the aggressor is, with more or less distinctness, steadily sustained.

In the second year of that century, the French king, tempted by the prospect of overthrowing the Government of England, espoused the cause of the family which had been expelled from the throne. This aggression was even in direct violation of a treaty.† Its punishment was instant and condign. The famous war of the Grand Alliance began. The armies of the aggressor were overthrown, in a perpetual succession of defeats. His ambition was broken down, his military renown was trampled, he was reduced to an ignominious peace, and was glad to find a shelter, even in its ignominy, for his dismantled throne. That war threw France out of the rank of leading powers, for nearly a hundred years.

In the middle of the century another war, then unexampled for the rapidity and violence of its conflicts, shook Central Europe. In the last year of the preceding century, the Duchy of Prussia had been erected into a kingdom, by the ambition of its sovereign. It had been made a military power, by the rude vigor of his successor; and it took the sudden and brilliant shape of a great political and conquering power, under the genius of its third monarch, Frederic II.

One of the first acts of Frederic was, to seize on a Province of Austria. From that act sprang the memorable "Seven Years' War." (From 1756 to 1763.) This war, though brief, was the bloodiest known in Europe. It was a constant succession of pitched battles, murderous on both sides; but the sufferings of the aggressor were fearful. Prussia was repeatedly overrun, its capital was seized, its population was laid waste, as if by a pestilence. Its king, though exhibiting the highest rank of military talent and the fiercest intrepidity, yet, at length, saw nothing before him but death on the field, or by his own hand. He was finally rescued from utter ruin, not by his genius or his courage, but by the death of his most powerful antagonist, and the protection of his last ally. The war was then suddenly brought to a close, but its punishment was long felt, in a depopulated kingdom and exhausted resources. Prussia retained the province for which she had begun hostilities; but she had scarcely recovered from her wounds, during the next fifty years.

I touch lightly on the war of England with her American colonies; a contest still dubious alike in its policy and in its provocation, and begun reluctantly on both sides; but of all wars the most beneficial to both. It was a sharp, short operation, which severed the infant from the parent, relieving the one from an incumbrance which it could no longer sustain, and giving the other that independent existence for which it was made. (Began in 1775—ended in 1782.) But the European results of the contest are still ominous and incalculable.—The principle of punishment for aggression stands out prominent, in a time when all other principles exhibit only perplexity and perversion.

For nearly thirty years, of the latter half of the century, England and France had been at peace. The confidence of England was sincere, the cordiality of the people was unbounded, the English nobility delighted in the refinements, the splendors, and the graces of France. The French nobility exhibited equal interest in the philosophy, the literature, and the political science of England. The connexion seemed indissoluble; until the moment when England was startled by a sudden declaration of war. The temptation of enfeebling the strength of

* They may be preparing; but will never perfect.—*Ed. Her.*

† By the treaty of Ryswick in 1697, Louis XIV. had acknowledged the title of William to the throne

the British Empire, by assisting the revolt of America; had been too strong for the royal integrity.*

That declaration was but the "beginning of sorrows." But, even then, the punishment fell heavily on the aggressor, his fleets were destroyed, and his troops baffled. They brought no laurels from America, but they brought revolution. Their swords, useless in battle, bore on their points the Republican flame. It is not denied, that the Government of France had been long preparing its own ruin. It had insulted the middle class by its neglect, for, to national intelligence there can be no deeper insult than neglect. Relying on the policy of the old sovereigns, yet, unable to discover that it had lost their power; the Government, retaining all the pomp and formalities of its predecessors, floating in the old gilded galley of Louis XIV., with all its purple sails, and perfumed airs, and embroidered streamers, had forgotten that it was entering on an entirely new navigation, when it suddenly found itself deserted by the tide—the galley was on shore.

The events which followed, form the most painful chapter in the whole history of royal misfortune. The unoffending character of the monarch, the majestic spirit, and captivating elegance of his queen, and the domestic fondness and helpless virtue of those who shared their dungeon, excited universal sympathy in Europe, and to this hour draw many a tear.

But, the calamities of war are so intense; they spread to so vast an extent; they fall with such weight upon the harmless; they so totally scorch and sear the gentle verdure of society; they throw up such huge and repulsive obstacles to the progress of nations; and, so far as man may thwart the Divine will, they so daringly challenge it, by all the venomous subtleties, and burning passions of human evil; that no punishment can be too significant, or too severe, for the guilt of aggressive war.

The French Republic stands before us in a thousand points of view, but I restrict myself to one: Retribution. It instantly consumed the monarchy, and with it the unfortunate wearers of the crown. The blood of the sovereigns was the first libation of those horrid ceremonies, and mysteries of appalling crime, with which France swore to the spirit of anarchy.—*(To be continued.)*

The State of Affairs in Europe.

To whatever country we turn our regards, we are at once convinced that the liberty of the press, inscribed on the banner of the late revolutions, finds itself in a state of subjection and servility unknown even when the censorship was most formidable. The people have taken the law into their own hands without trial or sentence. No matter what the pretext, whether "Jesuitism" or "Reaction," it overthrows and massacres all that offer any resistance to its tyranny. In Switzerland, the heroes of Propagandism waged a war against the press worthy the best days of French terrorism. At Vienna, the sovereign faction of the students commenced by burning the law which abolished the censorship, and have laid a violent hand upon newspaper editors. It is thus that we are condemned to behold one excess giving birth to another. Every one attempts to be free without being able to control himself. Every one wishes to dominate, and cannot cast off the yoke of his own passions, does not know how to respect the rights and the liberties of others. They commence by putting all authority at defiance, and then pretend that the proletaires and the provinces should respect the constitutional throne and the unity of the empire. And what, after all, is the mainspring of their actions? A servile imitation of that party spirit and misguided notions which have characterized the Paris propaganda, whose handiwork is visible in every commotion in Europe. We have seen it send its legions into the duchy of Baden—excite the civilians against the soldiery of Treves and at Mayence; at Munich it did not disdain the services of a Spanish courtisan; at Frankfurt it paid the *claqueurs* in the church of St. Paul, and excited pillage and murder in the streets and public squares. At Naples, as at Rome and Milan—at Berlin, as at Vienna—everywhere the propaganda fixes the day and the hour, and pulls the strings that move the puppets—always ready to seize upon every fault or act of negligence of a Government, or to take advantage of the misery of

* It is strikingly confirmatory of this origin of the revolutionary movement, that nearly all the chief officers of the army sent to America afterwards figured in Republican politics: La Fayette, Custine, Lazunz, the Lametis, Beaumarchais, D'Estaing, Rochambeau, Matthea Dumas, Gouvion, and Berthier.

the masses. Dull-headed students and the scum of political writers give the signal, the enlightened *bourgeoisie* follow them, until the moment arrives when the mob, who have been made use of for the great object, come with weapons in their hands, to demand pay for their work. The same comedy is played everywhere, the object of which escapes the discernment of the people, until they are startled at the end, towards which they are dragged along. Barricades at Paris, barricades at Vienna and Berlin; general arming at Paris, comprising thieves and assassins, the same at Vienna and Berlin; down with the military at Paris, down with the military at Berlin and Vienna; Democratic journalists and club-leaders proclaim the Republic at Paris, the very same occurs at Vienna, Berlin, and Frankfurt. How can the people, then, be astonished, if this liberty, equality, fraternity, so loudly proclaimed, should be everywhere attended with the same results—anarchy at Berlin and at Vienna; political, social, and economical bankruptcy on the banks of the Seine, of the Danube, and of the Spree. But wherefore extend the comparison?

Now that this ultra-Radicalism has been successively put down at Paris, at Frankfurt, and at Vienna, the bandage will fall from the eyes of those who ought, long since, to have discerned their real interests, and perceived the precipice on which they were standing. The public is still excited by the events at Vienna. The issue will prove to the authors of these terrible calamities that they have no hope, and they will be made aware that the only liberty worthy of mankind is that liberty which is based on religion, on morality, and on right. These alone can establish union, confidence, and order, and ensure their blessings to the world.

Unhappily, that era seems still far distant, and, without daring to be prophets of bad tidings, we still fear that all is not over. Whatever may be the judgment of history on the sanguinary excesses caused by a handful of unprincipled men, they have, at all events, amply avenged Louis Philippe in France, and Metternich in Austria.—*London Morning Chronicle.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 9, 1855.

Extracts on Prayer.

FROM REV. E. DICKERSTETH.

(Continued from our last.)

XII. ON THE SPIRIT OF PRAYER FOR THE ENLARGEMENT OF THE KINGDOM OF CHRIST.

Amid all that sin and sorrow which the Christian sees in the world, observes in his family, or feels in his own heart, there is one bright prospect on which his eye can dwell with unmingled satisfaction, and in the anticipation of which his heart can exult with unbounded joy;—the promised time when truth, and righteousness, and peace, shall universally prevail. That such a time will come, a simple-minded and humble reader of the Scriptures can have no doubt. Such passages as the following plainly point out an extension of the gospel which has never yet taken place.

"All the ends of the earth shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Psa. 22:27. "All kings shall fall down before him: all nations shall serve him." Psa. 72:11. "All nations whom thou hast made shall come and worship before thee, and shall glorify thy name." Psa. 86:9. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." Rom. 11:25, 26. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. 11:15.

This blessed consummation is in the Scriptures connected with the return of our coming Lord. No time of universal rest, peace, and holiness is promised in the New Testament to the church of Christ, before that blessed hope; till then the church is afflicted, the world abounds with wickedness, and the

people of Christ are gathering out from the world. The great hope of the church is the resurrection of the saints at our Lord's coming, and the establishment of his kingdom. 2 Thess. 1:5-10.

But for this we are to be earnestly praying: "looking for, and hastening unto, the coming of the day of God," and the promised "new heavens and new earth, wherein dwelleth righteousness." (2 Pet. 3:13,) and offering up continually the last general wish of the church expressed in the Bible: "Surely I come quickly: Amen, even so come, Lord Jesus." What glorious and animating hopes does this prospect set before us, and what enlarged encouragements for abounding intercessory prayer!

While it is clear from various promises, that the kingdom of Christ shall universally prevail, it is no less manifest that there are difficulties which only a Divine power can overcome.

There are many opposing powers of a nature that no arm of flesh can subdue. Man may contend with man with some hope of success; but in contending "with principalities and powers, with the rulers of the darkness of this world, and with spiritual wickedness in high places," we want Divine aid. We must pray with the prophet, "Awake! awake! put on strength, O arm of the Lord!" How can Satan be dethroned from his palace, the heart of man, "till a stronger than he shall come upon him and overcome him?"

Many of the great promises of Scripture relative to that happy period of which we have been speaking, seem to call for the spirit of prayer.

Observe the determination of the SAVIOUR and his church: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory." (Isa. 62:1, 2;) and then notice how this determined zeal in seeking to promote the light and glory of the church is approved and required: "Ye that make mention of the Lord, keep not silence; and give him no rest till he establish, and till he make Jerusalem a praise in the earth." Vs. 6, 7.

Observe the directions to pray. Our Lord, seeing the harvest to be great, and the laborers few, instructed his disciples to use this means of obtaining them: "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38. One half of the prayer which he has taught us daily to use, relates to this: "Hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven." Doubtless when "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him," (Psa. 22:27,) those petitions in the Lord's prayer, with its simple but sublime and magnificent conclusion, "Thine is the kingdom, and the power, and the glory, forever and ever," will receive a more manifest accomplishment than ever they have yet done. We are told in Isa. 14:11, "Thus saith the Lord, the Holy One of Israel, and his Maker; Ask me of things to come, concerning my sons, and concerning the work of my hands command ye me." St. PAUL thus earnestly presses this duty: "I exhort, therefore, that first of all," (as a matter of chief importance,) "supplications, prayers, intercessions, and giving of thanks, be made for all men;" and he afterwards adds, "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth;" (1 Tim. 2:1-4;) and again, he says, "Brethren, pray for us, that the word of the Lord may have free course and be glorified, as it is with you."

We have also examples to encourage us thus to pray. DAVID prays, "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty." Psa. 74:20. "Peace be within thy walls, and plenteousness within thy palaces." Psa. 122:7. ESTHER, when the peculiar people of God were on the point of destruction, sends to all the Jews to fast and pray, with her and her maidens; and their united prayers are heard. DANIEL's prayer for the church, when in captivity, is well worthy of imitation. (Dan. 9:2, 16, 17.) It is probable, that on the very evening of the day on which our Lord directed his disciples to pray for more laborers, he himself went into a mountain, and continued all night in prayer to God; and after this praying all night, on the following morning he chose his twelve apostles. (Matt. 9:36-38; 10:1-5; compared with Luke 6:12-16.) The apostles, after his ascension, all "continued with one accord in prayer and supplication;" and at length, on the day of Pentecost, the Holy Ghost was given. "The Lord gave the word,

and great was the company of those that published it." Psa. 68:11. The church of Antioch "fasted and prayed," and then sent forth BARNABAS and SAUL, on that great mission to the Gentiles, the benefits of which ultimately reached even to England. Acts 13:4.

Never, then, think a prayer to be at all complete, which does not include the heathen world. Never be satisfied with a prayer, either in your closet, in your family, in your walks, with your relatives and friends, or in the house of God, in which you have not asked of God something relating to his ways being "made known on earth, his saving health among all nations."

Pray for all the societies engaged in this work, either at home or abroad; for all the missionaries sent forth among the heathen; and all preparing to go; and for all who conduct or support missionary efforts. As a real Christian, you will be an immense gainer by the enlargement of the kingdom of Christ, and the increase of the communion of saints.

And as this is the duty of individuals, so there seems a special efficacy in united prayer. Much that has been said on social, family, and public worship, applies here. Let Christian assemblies in every part of our land, come frequently together to pray for the coming of Christ's kingdom: and it should be one of the happiest signs of its approach.

Let love to your SAVIOUR, benevolence towards man, your own interest in this promised and happy era, the remarkable signs of the times, and your plain and positive duty, all combine, and influence and excite you really and often to pray, "Thy kingdom come."

XIII. ON DISTRACTIONS IN PRAYER.

Observe the nature of distraction. It is the wandering of the heart from God. Some indeed manifest this in public worship, by the wandering of the eye, the irreverence of their outward behavior, unnecessary whispering, and salutations; but I would rather dwell on the root of the evil—the wandering of the heart. In the midst of a solemn prayer, the heart will be dwelling on an earthly business, or pursuing a vain pleasure. It will be engaged in thoughts of doing good, on a subject foreign to the prayer then offering up with the lips, or be led aside to circumstances relating to the subject of our prayer.

To some, almost the whole of their prayers is, at times, little else but one continued distraction; they have not a single thought really offered up to God in any part of the service; and, alas! if the thoughts of most Christians during their worship were expressed with their prayers, what strange petitions would be offered up to God!

We make light of distractions on account of their commonness; but God greatly condemns them. A curse is pronounced on those who do "the work of the Lord deceitfully," or negligently. Jer. 48:10. God declares, "I know the things that come into your heart, every one of them." Ezek. 11:5. Sins in public worship must be peculiarly offensive to the holy God. SOLOMON says, with marked emphasis, "I saw the places of righteousness, that iniquity was there." Eccles. 3:16.

It is an awful character described by DAVID:—"There is no faithfulness in their mouth, their inward part is very wickedness, their throat is an open sepulchre, they flatter with their tongue." Psa. 59:9. Observe, too, how this sin agrees to EZEKIEL's description. (Ezek. 23:31.) "They come unto thee as the people cometh, and they sit before thee as my people,—for with their mouth they show much love, but their heart goeth after covetousness."

God has ever shown himself to be jealous respecting those things which concern his immediate worship. Thus we find NADAB and ABIHU punished with death for offering strange fire before the Lord. Lev. 10:1, 2. We read that UZZAH was smitten with death for touching the ark of God." 2 Sam. 6:6.

There may be an infirmity arising from the state of bodily health or constitution, and the like, of which timid and anxious Christians, who are most apt to be troubled by their wanderings in prayer, should not lose sight of, in judging of themselves. PRESTON observes, "One may aim at a mark, and do his best, and yet be hindered, either by the palsy in his arm, or by one who jogs him when about it." But the general cause of our distractions is the power of Satan, the remaining strength of corrupt nature, and our unbelief of God's promises. Though the Christian is born again of God, he has two contending parties within—"the old man" and "the new man;" and distractions mainly arise from the weakness of faith, the strength of sin, and the temptations of Satan.

Remember, first of all, your entire dependence on God. Know your own weakness. "We are not sufficient of ourselves, to think anything as of ourselves;" but while you see this, know your SA-

VIOUR'S strength, that his "grace is sufficient for you," and these things being duly impressed on your mind, in his strength seek to overcome this evil.

Remember that Jesus Christ has opened up a plain way for communication between earth and heaven. How sweet the Divine testimony:—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated through the veil, that is to say, his flesh, and having a High Priest over the house of God; let us draw near with a true heart in full assurance of faith." Heb. 10:19-22. By him alone we can go to God; by him alone spiritual and heavenly blessings descend on us. How can you attain heavenly benefits, if the means of communication be neglected!

Send up fervent petitions for Divine assistance, especially when you first find that your heart is wandering. This is an effectual help. It engages the power of God against the power of Satan and sin. The Psalms are full of suitable expressions, that may be used with advantage.—"My soul cleaveth to the dust, quicken thou me according to thy word. Create in me a clean heart, O God: renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me." Thus contend against your spiritual enemies, and you must overcome them.

Determine to strive against wanderings. "Resist the devil, and he will flee from you." James 4:7. Are you not in general going carelessly to the worship of God, as a matter of habit and custom, without much thought of engaging your heart to approach unto him. This seems to be a too general case, from the enquiry, "Who is this that hath engaged his heart to approach unto me, saith the Lord?" Jer. 30:21. The heart must be engaged to serve God. We should resolve with JEREMIAH, "Let us lift up our hearts with our hands, unto God in the heavens." Lam. 3:41. Before you enter on this holy duty, pause, and pray with DAVID, "Unite my heart to fear thy name;" (Psa. 86:11;) as if he had said, "I find my heart divided, and my thoughts dissipated; gather in all my wandering affections; may they be fixed on one great object; may they all be united in this single act that is before me."

"That all my powers, with all their might, In thy sole glory may unite."—Amen.

(To be continued.)

The Future State.

AS PRESENTED IN THE SCRIPTURES OF THE OLD TESTAMENT.

(Continued from our last.)

In a former No. we demonstrated the falsity of GIBBON'S assertion that the future state, called by him the "immortality of the soul," is "omitted in the law of Moses." We now proceed to demonstrate the falsity of his other assertion, that it is only darkly intimated by the prophets.

The prophets have spoken respecting the glorious future in language that need not be misunderstood. We shall have occasion only to quote from the prophecy of ISAIAH. Looking beyond the present scene, he in prophetic vision saw that "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of JACOB, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2, 3.)

The above Scripture is usually applied to the millennium; and there it evidently belongs. If then, as we think we demonstrate, that period is to be subsequent to the personal advent of Christ and the resurrection of the just, this Scripture brings to view a period after the probationary state of man shall have ended. This is evident from the context; for we read that "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." (v. 11-19). Thus the context indicates a period in connection with and subsequent to the Advent. It also evidently synchronizes with Rev. 6:16, 17, when men will say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

In the 11th of ISAIAH, we read of the LORD, that "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." (v. 4). This slaying of the wicked must be in connection with the second advent; for in 2 Thess. 1:7—10, we read that "the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

After the slaying of the wicked, ISAIAH proceeds to describe the condition of things. He says, "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fawn together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

In the 24th of ISAIAH, the end of the present dispensation is again brought to view: "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass, in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

In the 25th chapter, CHRIST's second coming is brought to view. The chapter commences with praise to God for the wonderful things he has done. "O LORD, thou art God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast made of a city an heap; of a defended city a ruin; a palace of strangers to be no city; it shall never be built." (v. 1, 2). The prophet proceeds (v. 6—8). "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces: and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

The above is a most beautiful prediction of the glory subsequent to the resurrection of the just at CHRIST's coming. This is proved, 1, by the context; for in vs. 9 and 10 we read, "And it shall be said in that day"—the day above referred to—"Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dung-hill." 2. It is proved by the divine comment of the apostle. (1 Cor. 15:51—55). He says, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last

trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall be brought to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY. O death, where is thy sting! O grave, where is thy victory."

Thus PAUL expressly affirms, that the saying quoted from ISAIAH will be fulfilled when the righteous dead shall have been raised, and the living changed, at CHRIST's second coming. It must follow, then, that the "face of the covering cast over all people, and the vail which is spread over all nations," which the LORD will destroy, is the vail with which man is shrouded by the curse. The "feast of fat things" which the LORD will then make, must synchronize with the bridal feast—the marriage supper of the LAMB, brought to view in Rev. 19, when the church shall be "arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." And the "mountain" in which the LORD of hosts shall make this feast "unto all people," must be that brought to view in the 2d chapter of this prophecy,—"the mountain of the Lord's house" which "shall be established in the top of the mountains," to which "all nations shall flow," when "out of Zion shall go forth the law, and the word of the LORD from Jerusalem." The wiping away of "tears from off all faces," also evidently points to that period brought to view in Rev. 21, in the new earth, when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." It is then that we read, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

We farther read in the 26th of ISAIAH, a confirmation of this application. Says the prophet, "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth on thee. Trust ye in the LORD forever; for in the LORD JERUSALEM is everlasting strength." He then contrasts the condition of the wicked with that of the just—shows how those who dwell on high are brought down—how the lofty city is laid low, and brought to the ground, even to the dust—to be tread upon by the feet of the poor and needy—while the way of the just is upright. He then recurs back to the resurrection. Speaking of the wicked, he says, "They are dead, they shall not live"—at the first resurrection the time here brought to view—"they are deceased, they shall not rise; therefore hast thou visited and destroyed them; and made all their memory to perish." But of the righteous he says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." This is evidently the first resurrection, presented in Rev. 20, all who have part in which will be blessed and holy, on whom the second death will have no power, but who will be priests of God and of CHRIST, and shall reign with him a thousand years, during which time the rest of the dead will not live again. No wonder then the prophet exclaims, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—(To be continued.)

Random Statement.

In the November number of the *New Church Repository*, we find the following sentence: "He who affirms what he does not know to be true, is justly as guilty before God as he who asserts what he knows to be false."

The above is doubtless a truth; and yet how many there are, who, for the purpose of bringing contempt on a hated doctrine, are very ready to assert what they do not know to be true. Of this character we presume is the following extract from a sermon, as reported in the *N. Y. Tribune* of Nov. 28th, and preached in the Broadway Tabernacle by Rev. JOSEPH P. THOMPSON, Sunday morning, Nov. 26th, 1848, from the text, "Occupy till I come." (Luke 19:13).

"During the prevalence of Millerism, a few years since, a man of property in one of the Eastern States,

abandoning his business, sold his possessions for the common benefit, and watched daily for the coming of the Lord. But when the predicted day arrived, and the sun rose and set with no appearance of fire and blood, and all things continued as they were, this man, instead of adopting new theories, or waiting for the result of other calculations, quietly resumed his business, and appeared to be as much engaged in the affairs of the world as if he had never heard of the Second Advent. On being asked whether he had given up the expectation of the speedy coming of Christ, he replied: "No, but a certain text of Scripture has struck my mind in a new light." "What is that?" "Occupy till I come!" "I see that I have no right to be idle, even if Christ is coming to-morrow, but I must continue to perform all the duties of life up to the latest moment. And that is the true way to prepare for the coming of the Lord."

"It is to be hoped that this fortunate discovery has enabled that man, in the five years that have since elapsed, to regain the property which he so indiscreetly squandered, and to put his earnings to a better use."

If the Reverend gentleman were called on to instance the person he describes, he would doubtless be much puzzled. It is evidently a *mith* of his own, to throw contempt on the doctrine of the Second Advent. Had he familiarized himself with the facts of the case, he would have learned that MR. MILLER, or his followers, never taught the squandering of property; and that only those squandered their property who perverted the teachings of MR. MILLER. We suppose that MR. MILLER is no more to be held responsible for the acts of those who pervert his teachings, than LUTHER is for the acts of MUNZER and others who perverted his. MR. MILLER ever taught that we must "occupy" till CHRIST shall come. And his followers have thus occupied. It is true that they became less miserly than before; did not so much regard the things they possessed as their own; more considered themselves as stewards of the Lord; when they saw a brother or a sister in need, did not so much as formerly shut up their bowels of compassion; and when they saw an opportunity for doing good with the Lord's money, their hearts and purses were more ever open, to assist the needy, or to extend the knowledge of their Master's kingdom. In short, they came into just that state of feeling and action respecting the things they possessed, that is described in the New Testament, and to which all evangelical ministers say they wish to bring their own people. We trust that but few have departed from this feeling of consecration of themselves and their all to God. MR. T., occupying the position he does, should be the last man to speak reproachfully of a doctrine that has had the happy effect to bring Christians where he has ever taught that they should come.

His *taunt* that property was "indiscreetly squandered," and might have been put to a "better use," is on a par with the taunts of all who might be disposed to doubt the truth of any doctrine thus extended. If the doctrine of CHRIST's personal coming and reign, is a doctrine of the Bible, and there it is clearly and repeatedly enunciated,—which he cannot gainsay,—no better use can be made of one's money, than to aid freely in its promulgation, in connection with other doctrines of the gospel, to the multitudes of our fellow men who are living and dying without God and without hope. The love of souls, sympathy for perishing sinners, should prompt energetic efforts. Let no man dissuade any from endeavoring to save others.

COURTEOUS.—"We have obtained and read the 'Three Lectures of J. W. Bonham,' delivered in England, on 'The Eternal Punishment of the Wicked not Annihilation.' We had seen the Boston organ of endless misery's notice of this work, which led us to desire to see the *puffed* Lectures." They are, in our mind, a most singular failure—quite a good *echo* from Boston, Massachusetts; and a pity if Boston could not praise its own child. At another time, we may give our readers a specimen of the double-faced character of that *abortion*."

A friend has called our attention to the above notice—in a late number of Bro. GEORGE STORRS' paper, from the pen of the editor—of Bro. BONHAM's tract. Justice to Bro. B. requires us simply to state, that his "Lectures" were written, preached, and published in England, at his own expense, unknown to us until we received a copy in print. Bro. B. had never resided in Boston, and till we receiving a copy of his Lectures, we did not know his views on the subject; and although he was our agent in London, we cared as little. On receiving a copy of the work, we perused it with much pleasure, and gave the following notice of it:—

"NEW WORK.—'The Eternal Punishment of the Wicked not Annihilation.' By J. W. Bonham. We have received from England several copies of the above work, which was embraced in three discourses delivered by Bro. B. in London. We have perused it, and find it a very thorough and conclusive argument. We have a few only for sale. Price, 15cts."

The above was our unpretending notice, which we

supposed we had a right to give, without being subjected to taunting epithets. We also suppose Bro. BONHAM had a right to publish his views, without subjecting himself to such epithets as are applied to him by Bro. STORRS.

DR. CHANNING FOR RELIGIOUS REFORM.—The learned and eloquent Channing, in one of his late works, holds forth the following language in relation to the worldly spirit of subserviency, which characterizes the current religion of the day. He says:

"As a general rule, the Christianity of the immediate followers of the Lord. Then the meaning of a Christian was, that he took the cross and followed Christ, that he counted not his life dear to him in the service of God and man, that he trod the world under his feet. Now, we ask leave of the world, how far we may follow Christ. What wrong or abuse is there, which the bulk of the people may think essential to their prosperity, and may defend with outcry and menace, before which the Christianity of this age will not bow? We need a new John, who, with the untamed and solemn energy of the wilderness, shall cry out among us, Repent! We need that the Crucified should speak to us with a more startling voice, 'he that forsaketh not all things, and followeth me, cannot be my disciple.' We need that the all-sacrificing, all-sympathizing spirit of Christianity should cease to bow to the world."

"It is a solemn duty to speak plainly of wrongs which good men perpetrate. It is very easy to cry out against crimes which the laws punish, and which popular opinion has branded with infamy. What is especially demanded of the Christian is, faithful, honest, generous testimony against enormities which are sanctioned by numbers, and fashion, and wealth, and especially by great and honored names, and which, thus sustained, lift up their heads to heaven, and repay rebuke with menace and indignation."

D'AUBIGNE AND UNION.—At the close of a late public address in Geneva, this distinguished historian and theologian uttered the following truly *Catholic* sentiment. He remarked:—

"I have one wish to express to-day. It is, that if it be possible, and as much as lieth in us, there may be no more controversies with brethren! Let Christian union be realized! Are we not called to this duty by the surprising events of our days? What will become of the church, in the midst of national convulsions, and when the most fatal errors are already triumphant;—what will become of the church, if its members are not cordially united, according to the will of its Divine Head? Have we not one Spirit, one Lord, one Father? Are we not one mystical body in Jesus Christ?"

Yes, "if it be possible, and as much as lieth in us," we should avoid all controversy "with brethren." But it is impossible to live in peace with some who profess themselves "brethren."

CONTROVERSY.—"I am persuaded, that but little good is effected by what is commonly called religious controversy. There is so much of self-love mixed up with our opinions, especially in religion and politics, that it is next to impossible for one man to correct the errors of another. The pride of self-derived intelligence is far stronger than the love of truth; and the experience of MR. JEFFERSON,—who once remarked, that he had never known an individual convinced, by argument, of error of opinion on either of these subjects,—is the experience of every observing man."—*New Church Repository*, p. 655.

There is much truth in the above. To convince a man of error, we need to pray for God's agency.

DR. TYNG preached an Advent discourse in his new church, in New York, on Thanksgiving Day. Gov. YOUNG was present. His text was, Rev. 17:15. He showed that the present commotions in Europe, instead of springing from religious principles, was a war against the LAMB, which would soon be succeeded by his personal reign, &c.

BILLS.—We have begun this week to send out bills to subscribers. We hope all will attend to them as soon as they can. We have received the money from some to whom we have sent, before they could have received their bill. Such will excuse us.

TO CORRESPONDENTS.—H. M.D.—We are unable to answer your question, except to say, that you look for more than the SAVIOUR explained the tares to denote. All the truths we are to draw from it he gave. We are not to make parables go on all fours.

THE RADIATOR.—This neat and spicy sheet continues its weekly visits, being published on Thursday of each week, at Clinton, Oneida Co., N. Y. It is a miscellany of general literature, science, and foreign and domestic intelligence.

WANTED.—We are in want of No. 24 of the last volume of the *Herald*. Will some one who has a spare copy on hand send it to us?

Correspondence.

Come, Lord Jesus, O, Come Quickly!

By theills that we feel,
By the anguish we share,
By our sighs for thy coming,
O, Jesus, prepare
To descend from thy station
In glory on high,
And save us, for all things
Betoken thee nigh.

The nations are angry,
The foemen are stirred,
The famine and war-cry
Together are heard;
Men's hearts are now failing,
For fear of their doom,
For dark clouds of evil
Are thick'ning in gloom.

The future is hidden—
From the eye of the sage,
The thrones are all trembling
'Neath popular rage;
The great men are howling,
As Babel comes down,
The way is preparing
To set up Thy throne.

Come quickly! we pray thee,
O come! for we wait
To hail thee with rapture,
Enshrouded in state;
When vengeance before thee
Flames red through the sky,
And all hearts are opened
To thy searching eye.

The wicked are scoffing
Because you delay;
All flesh is corrupted,
As in Noah's day;
And the cities of Sodom,
That sank in the flame,
Are not more unworthy
Than what now remain.

Then, O kind Redeemer,
Descend, and restore
The earth to perfection
And beauty once more;
O, banish corruption,
And death, its compeer,
Sin, sinners, and Satan,
From their dwellings here.

Come quickly! we pray thee,
Nor let thy delay
Encourage the scoffer
In his wicked way;
For black is the darkness
The faithless do throw
On the signs thou hast given
Thy coming to show.

But bright is the glory,
And pure is the ray
Discerned in thy promise
By children of day;
And loud is their shouting—
Thine Israel below—
For their King to descend
With sling and with bow,—

To conquer the demon
Of death, and prepare
A home for his children,
All shining and fair;
Their peace shall brood over
The world like a dove,
And all be united
In eternal love.

C. T. CATLIN.

Review of "Anniversary Conferences."

In July last, two weeks after the publication of the proceedings of the conference meetings of brethren and sisters, who assembled from different parts of our country, in New York and Boston, Bro. Marsh, editor of the "Harbinger," commenced a series of articles in his paper, calling in question the right of brethren thus to assemble. These meetings he denominated "Anniversary Conferences."

After a column of remarks, by way of introduction, he proceeded to caution his readers to "ponder well what we [he had] said," that they might "be prepared the better to appreciate our [his] motive in the work before us [him]," etc., and then comes to notice, first—

"THE ORGANIZATION."

Under this head, his first effort was to prove that there exists a "permanent organization." If he failed in this, he well knew he failed entirely. If there is no "permanent organization," no matter what plans might be laid, or measures devised, there can no more be an issue than in individual plans and measures; and a man has just as good a right to condemn Bro. Marsh for publishing the "Advent Harbinger," as he his brethren and sisters, for their united plans to spread the truth. Well, reader, how do you suppose he sustained his position? Hear him:—

"That a regular Annual Advent Conference has been permanently organized, is evident from the following facts: (1) Such a conference for a few years past has been annually held in New York and in Boston. (2) The report of the conference, recognizes it as a conference. (3) The organization of its annual sessions, is marked with all the formality and ecclesiastical or confessional order of the oldest organized conferences, councils, or synods which exist among the sects."

Here are three specifications.—We admit them all. (1) "That a conference has been held." (2) That

"the report of the conference" does recognize "it as a conference." (What else, in the name of common sense, was it?) If it was not a "conference," it was nothing! (3) We admit the third specification also.—and what then? Why, just nothing at all!

1. What is a conference? It is a meeting of two or more persons, to confer, or consult together, for any given purpose or object. Very well: such were our meetings. This was what made them "conferences."

2. What is a "permanent organization?" Before answering this question, we observe, that the attempt to prove them a "permanent organization," was for the purpose of giving them a legislative character: for, if they have no legislative character—if they were merely spontaneous gatherings of the brethren, yearly or annually, they are divested of their obnoxious features. Now, were these meetings such, or is there a "permanent organization?" We know there is no such thing; and Bro. Marsh knows it now. If he did not when he attempted to prove it, he had no better evidence of it than the infidel has of his acceptance with God, and he has since been apprised of the fact.

Bro. Marsh is not ignorant of the usages of the "oldest sects." He and we know full well, that all the similarity there was between them and us, consisted in the mere appointment of officers, and manner of conducting the meetings.

If Bro. Marsh is capable of editing a paper for the edification of his brethren, he is also capable of understanding the sense in which the Secretary used the phrase, "permanent organization." But that our readers may understand it fully, we call their attention to the published reports:—"Bro. Hutchinson was appointed chairman *pro tem.*, i. e., for the time being, or present, in order to a complete organization of the meeting. In no other sense was the phrase, "permanent organization," used. So far, then, from any transactions, connected with the opening of the meeting, affording the least evidence of our resolving ourselves into a legislative body, the whole transaction shows there was no such thing done. The New York conference adjourned to Boston, and the Boston conference adjourned to—Where? If Bro. Marsh will find its location anywhere in the universe, we will confess him right, and ourselves wrong.

In the "oldest organized conferences, councils, or synods," "among the sects," Bro. Marsh well knows they have their "stated clerk, or scribe," who stands from year to year, and whose business it is to keep a record of the names of members, and of all the doings of the body, from time to time; that they have stated times for meetings; and that it is his business to give notice of the time and place of such meetings, etc. etc. When they adjourn, it is to come together again, by virtue of their constitution. How unlike this were our meetings! Nothing like this has been done by, or has an existence among us! When our conferences were convoked, it was by mutual consent—they were spontaneous gatherings: when they adjourned, they did so from day to day to the last, and then they adjourned to MEET NO MORE! From that moment there has existed no organization, called a conference, among us. I was amazed at the pertinacity of Bro. Marsh when I denied his assumption, and called his attention to the fact, that the conference adjourned without day, and consequently, had now no existence—(did you ever!) he went right into a labored argument to prove that it did exist!—And no doubt he succeeded with himself, though, like Dr. Weeks' other Apocalyptic witness, it may be difficult to tell where.

But why spend so much time to refute what every individual, who attended the conferences, knows to be false! Because others have been made to believe it was true. Had no one else been affected, I would not insult the common sense of my brethren and sisters by asking them to listen to arguments and statements of facts to disprove figments of imagination, which they know have no real existence. I would as soon undertake to prove that moonshine was not sunshine, because somebody asserted it was.

We say to you, brethren beloved, who were not at our meetings, there is NOT now, nor has there been, in existence, any organized body, called an "ecclesiastical conference," or meeting, since the evening of June 1st, 1848! So much for a phantom!

THE "RULE" OF TRIAL.

Bro. Marsh took it hard when I called him "lawgiver and judge." But did he not attempt to try his brethren and sisters, who dared to exercise their liberty in Christ by coming together to pray, sing, preach, exhort, and contrive—yes, contrive plans for carrying forward the work of God?

Let us see. He says: "Now, before testing the correctness or incorrectness of this conference organization" (1), "we must first decide by what RULE it shall be tried." Does he not seat himself in the chair of judgment? If not, no magistrate ever did. But further: "And as we profess to be strictly a Bible people, the Bible of course must be that RULE." Might we not—nay, ought we not, to expect a little of Bible as our "rule" of trial? But shall we have it? No! No! NO, NOT THE FIRST WORD!!! You may look for it till both your eyes and heart ache, but it is not there!

Bro. Marsh goes on:—"Well, does the Bible anywhere, either directly or indirectly, justify such an organization? It does not. We repeat it—it does not. And further, the history of the church clearly proves that such organizations, or ecclesiastical conferences, were unknown to the church during the first centuries of the Christian era. Hence, according to the perfect rule laid down in the Bible, and the example of the primitive church, such organizations are superfluous, and everything that is superfluous is wrong." Let us try the rule laid down by our "lawgiver and judge"—(he has now become "lawgiver" also). We say the "rule" is of his own making. He cannot complain if we turn

"judge" long enough to try him by his own rule, or law—(a rule is law). Well, "the Bible does not justify" "organized conferences;" because "the Bible" says nothing for or against them, therefore they are "superfluous," and "everything superfluous is wrong!" What makes them "superfluous?"—The silence of the Bible! But the Bible is silent about the publication of religious papers, the publication of religious papers is, therefore, wrong! and Bro. M. is doing that very wrong! (I recollect when Bro. C. B. Turner called his attention to this FACT: he treated it with contempt, and called it "fallacious reasoning," and referred Bro. T. to his article of the same week, on "anniversary conferences," where is a specimen of "reasoning" that will make a man's heart ache.) But "ecclesiastical conferences" were unknown to the church during the first centuries of the Christian era,—therefore "they are superfluous" and "wrong." Religious newspapers "were unknown to the church during the first centuries of the Christian era,"—therefore they are "superfluous" and "wrong." So we might multiply *ad finitum*. Bro. Marsh may pour just as much contempt on the application of his own "rule" as he pleases, (he made a law, and I tried him by it); he can no more free himself from it, than from the judgment of the great day.

The remaining paragraph is taken up with abundance of talk about a "Bible people"—doing the "work of the Bible"—"What does THY WORD teach!" etc., but not one syllable from the Bible on the subject.

There being nothing in the second number, except *human* "rules," I pass down to the last paragraph, which is a gross misrepresentation of the meetings. I refer to the expression, "making rules, or legislating for the church." How could Bro. Marsh put such an expression? He neither has, nor can, put his finger on one act of legislation by his brethren at the conferences last May. No, not a step towards it! Call you this a "good spirit," that can prompt a man to misrepresent his brethren?

But what was Bro. Marsh doing at that very time? Acting on the principle of the thief, who runs and cries, Stop thief! stop thief!!—legislating and sending out his "rule," through a medium "unknown to the church during the first centuries of the Christian era!"

CONFERENCE "ACTS."

After two numbers devoted to proof of the existence of a phantom, he proceeded to review our "acts." I shall not stop to notice this at all. Here, like his arguments on "organizations," he set up a man of straw, and then battled it lustily. I suppose we have a right to give expression to our views in a united capacity, as much as in a separate, individual, or isolated. I suppose I have as good a right to lay before one brother, two, or ten, any plan I may have in my mind for preaching God's blessed truth, and ask his or their opinion about the wisdom of it, as I have to ask them about anything else.—That plan may be wise or unwise—I may devise and act upon it without the advice of my brethren, or with. The principle is the same. If I have a right to ask my brethren to co-operate with me in it, and then, if they assent, all our separate plans become united, and we are in harmony, and all is peace. But this is the ghost of legislation that haunts some minds by day and by night. Only let every man act on his own hook, no matter if one renders the other's labors an abortion—have no concert of action—this is liberty, and all is well!

I desire no such liberty. I desire to act in concert with my brethren as much as possible.—Union is strength, if united in the truth.

G. NEEDHAM.

Letter from Bro. J. Merriam.

BRO. DEARLY BELOVED:—"According to the good hand of my God upon me," I have been blessed with the privilege of laboring in this section of the vineyard, and have recently witnessed such cheering developments of divine power accompanying the glad tidings of the kingdom, that I thought it might be profitable to communicate a word of intelligence to the brethren who are "waiting."

Bro. Gates held a series of meetings at Windsor last week, in a place where the community had received but little light on the subject of the Advent. The thousand and one evil reports respecting us from the "father of lies," had anticipated our arrival, and reared so mighty a bulwark, that it required some effort to demolish it. Many good people were in great doubt, whether we were deceivers or honest men; but when they saw the reviving power of the doctrine, and the heavenly, sanctifying energy that attends it, prejudice gave way to tenderness of spirit; and not only were their sanctuaries thrown open, but the door of almost every dwelling was open for our admission. Such cordiality and hospitality among those who were just investigating the subject, was as grateful as it was unexpected. As we went from house to house, and met our friends in the social circle, it was truly delightful to witness the heart-felt contrition on the part of the wanderer, solicitude on the part of the impenitent, and the triumphant shouts of joy among those who had endeavored to be faithful, but were now awakened to newness of life. The crowded auditory, and listening ear in our public meetings, gave sure indications that the hand of God had removed the barriers against the truth. Every heart seemed open; and as the surface of the ocean is moved by the breath of heaven, so the mass of mind in that community were moved by the power of the Most High. If the brethren there continue to investigate in child-like simplicity, and with a firm reliance on the teachings of the Word and Spirit, there can be no doubt of a happy result. And should they erect that light which God has given them, and of which they have now seen the power, as a beacon to guide the voyagers of life, their own souls will be as

a well watered garden, and perishing sinners may be rescued from the impending wrath to come, and saved in the great day of the harvest.

In Hallowell, the work advances gloriously; Bro. Gates recently baptized five persons there. In West Gardiner a storm of persecution was raised against the doctrine, manifesting itself in popular tumult; but the Lord overruled it for the futility of the gospel.

There seems to be an efficient door of usefulness opened throughout this entire region; and were faithful and judicious laborers to cultivate the vineyard, the church would be edified, and the gleanings of the harvest gathered in. As an instance of candor on the part of professors in this section, I would name the Baptist clergyman in this place, together with the official members of his church, who gratuitously invited me to occupy their house last Sabbath, which invitation I accepted; the invitation was repeated. One of the hearers was converted the same day. The Lord is evidently at work in this place, for which we render all the glory to his name. Yours in Christian love.

Palermo (Me.), Nov. 20th, 1848.

Extracts from Letters.

From Cheshire (Mass.), Nov. 27th, 1848.

DEAR BRO. HIMES:—"Some in our midst are seeking to be great, or wish to be at the head. Such should remember that Jesus is at the head, and they (if Christians) but the branches. Others are too sensitive to live in this world; for it takes a considerable portion of their time to look after their reputation.—These should remember, that if they will love God with all their heart, and their neighbor as themselves, all things will work together for their good. Some are so fearful that they shall run into fanaticism, that they will not come within four hundred miles of the truth; whilst others have run over the mark. Such should remember that there is a medium ground to stand upon. Some are wanting in moral courage; do not possess all that magnanimity of soul, and uncompromising zeal, that seem to be necessary to fit them to be special messengers that Jesus has chosen to give the last note of warning to this ruined world. Let such tremble lest the blood of souls be found in their skirts. Some have lost sight of the proclamation (Rev. 14:6, 7), and have turned aside to build up another interest; they seem to have more of human sympathy to drive their engine than of the Holy Ghost. Let such remember, that none but those who are identified with this last message, will be able to stand when Jesus comes. Some who profess to be called of God, are waiting to see whether they shall be supported if they go. Dear brethren, if God has called you to this work, he will take care of you, his word for it. Venture all upon that word, and in his name go forth, remembering that he that goeth forth bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.

Notwithstanding all the conflicting elements, there is a noble company of valiant ones who are striving for the unity of the Spirit, whose hearts are knit together in love, and who are earnestly contending for the faith which was once delivered to the saints;—hearts and hands open to every good work. No sacrifice would be too great for them to make in order to give the glorious truth of our soon coming King.

R. V. LYON.

From Springfield (N. Y.), Nov. 21st, 1848.

DEAR BRO. HIMES:—"I have never seen the time, since the glorious doctrine of the advent of Christ first saluted my ears, that its truths seemed so precious to me as they do at the present time. They are to me like manna to the soul; and as the children of Israel eat manna in the wilderness until they came to the borders of Canaan, so I expect to live on the promises of God and this truth until I arrive at the promised rest of the saints. Without this hope, in this time of commotion and trouble, it seems to me that I should be like a ship in a storm, without anchor or rudder, when the ocean boils with rage, throwing wave after wave mountain-high. Whichever way we look, there is nothing but commotion and strife; evil men and seducers wax worse and worse; apostacies from God and truth seem to multiply, and I am led to enquire what shall be the end of these things. I am almost alone, there being but three or four here who believe in the doctrine. But blessed be the Lord that there are even a few who believe in the Saviour's near approach.

A. R. URSON.

From Enosburgh (Vt.), Nov. 24th, 1848.

I cannot but observe the difference that there is between Adventists and other professors. There are in this place sixteen who take the "Chronicle," a religious paper of the Congregational order. There are others of the church who are poor, but who have expressed themselves thus: "O, how I should like to have the 'Chronicle,' but I am not able to get it." The publisher would, perhaps, think himself insulted if they should ask him to give them the paper for a year. Neither do the able brethren do anything to supply such. But God hath not so dealt by me.—I have been known and identified as an Adventist, but my poverty has not prevented my reading the best of papers—the "Herald."

We have never withheld the "Herald" from the worthy poor; and while we have the means we never shall. Many of the donations sent to us for personal use, have been appropriated to send the "Herald" to the poor. But all such should endeavor to aid us by obtaining new subscribers.

From Lewiston, Nov. 20th, 1848.

DEAR BRO. HIMES:—"It would afford me pleasure to be able to respond more liberally to your call for relief, believing, as I do, that your necessity is at

least equal to your profession. The few yet remaining here, bearing the name of "Millerites," are not able to boast of high attainments in the Christian course; yet I believe we love the cause, and delight ourselves in the immutable promises of Him who, after he has prepared "a place, will come again." Being much scattered, we have no regular place or time of worship, and meet but seldom—when some of our travelling ministering brethren chance to come this way. Bro. Litch passed by us some time since; we feel to regret not being favored with a call from him; we feel but little consequence, in every sense of the word, yet we would respectfully request those whose business it is to "feed my lambs," to call upon us as often as possible. We need their reports, their admonitions, and their encouragements; and if they need anything we can afford them, they will find us happy in dividing with them. Yours in bonds not easily broken.

A. GRAY, JR.

From Worcester (Mass.), Nov. 1848.

DEAR BRO. HIMES:—Your remarks upon the Hartford Conference, in the "Herald" of Nov. 25th, move me to say a word, which, to prevent any misapprehension of my position, I ask you to insert.

On the Saturday before the Conference, I arrived in Springfield, to fulfil my appointment for the Sabbath following. I was in total ignorance of the conference being appointed, until a ministering brother mentioned it to me the same day. He showed me the circular, and said he thought I had better go. I went. You say: "We learn that the principal subject of consideration was, that of uniting the 'Advocate' with the 'Harbinger,'" &c. Such was not my "subject of consideration."

Let me say further, that if any supposer that I agree with Bro. J. Turner and S. C. Chandler in the view of the 1000 years of Rev. 20th being in the past, they are utterly mistaken; and with the view of the latter brother, and others, of the first resurrection being spiritual, I have no more fellowship than with Swedenborgianism and Shakerism.

Let me add, Bro. H., that I have no concern in secret movements. Yours for the cause of Christ, H. HEYES.

From Elizabethtown (N. J.), Nov. 23d, 1848.

DEAR BRO. HIMES:—I have just returned from Philadelphia, where I spent the Sabbath very pleasantly with the brethren. They are looking with anxiety for the return of Bro. Litch.

As to Elizabethtown, the truths of the Advent faith occupy about the same place in many minds that the Saviour did in the minds of many of the chief rulers who believed on him, but did not confess him, lest they should be cast out of the synagogue. At least, I have heard them reason in the same manner. Here one would be reminded of the remarks of Mr. Depping relative to Galilee: "We cannot help deploring the weakness of the human mind, when we reflect, that, perceiving the most glorious truths have, in every age, found the greatest difficulty in gaining belief among men; while errors have invariably spread with extreme rapidity. Instead of rising to the height of Galilee's genius, his ignorant and superstitious contemporaries required him to descend to their grovelling standard." There are those here that love the appearing of the Saviour, and wait with anxiety for that event.

I leave here to-morrow for the north part of New York, Ohio, Michigan, &c. Yours in hope.

C. B. TURNER.

On the death of Bro. Wm. W. Bassett, who died at Springfield, Mass., on Saturday, Oct. 14th, 1848, leaving a wife and two children.

Tune—"The God of Abraham praise."

They who in Jesus die,
For evermore are blest:
A while beneath the turf they lie,
In peaceful rest:
Their toils and sorrows past,
They only wait to rise
At the great trumpet's joyful blast,
To endless joys!
We sorrow when they leave;
But sweeten'd are our tears:
We grieve not as the hopeless grieve,
For Christ has died before,
And all in Him who sleep,
Like Him shall live for evermore—
In hope we weep.
Sister, to Jesus cling;
Children, His love obtain:
And soon his praises you shall sing—
He comes to reign!
Great God! the widow guard,
Protect the fatherless:
O may they share the saints' reward:
The mourners bless.

H. HEYES.

From North Springfield (Vt.), Dec. 1st, 1848.

BRO. HIMES:—In the "Herald" of Nov. 18th, appears a communication from Woodstock, Vt., which contains a sentence calculated to give an injurious influence to the cause of God. Says the writer: "We are blest with the labors of Bro. Dow, and other ministering brethren." Now, among the "other ministering brethren," is J. G. Bennett, whose case was investigated at Claremont a few months since. The call for that meeting was given through the "Herald" a sufficient length of time for all concerned to meet and act. The brethren met accordingly, and after an examination of the evidence, the committee visited the accused, and offered to defer the decision, or favor him in any way possible. But after all, they could obtain no satisfaction. He also gave them to understand, that he did not want another interview with them. Therefore the council could do no less than publish to the brethren their decision. As the readers of the "Herald" may not

have it at hand, we copy it from the "Herald" of Feb. 26th, 1848: "We as a committee are agreed that the following charges brought against Elder J. G. Bennett, are fully sustained; and until he shall fully remove them, and make ample concession, and retrace his steps, we can no longer recognize him as a fellow-laborer in preaching the glad tidings of the kingdom at hand."

"1st. Propagating privately the doctrine of spiritual wifery, or the coupling together of the sexes not man and wife.

"2d. Evading and denying the same."

Bro. Dow, referred to in that letter, is an associate of Bennett, and does not hesitate to accompany him in attending meetings, with a few disaffected brethren from different places. If those brethren are dissatisfied with that decision, and believe him to be an injured man, duty to him and to the cause of God demands that they call a second meeting; or otherwise, it as strictly demands that they acquiesce in that decision.

How brethren, professedly looking for the coming of the Lord, can pursue a course tending to distract and divide the cause of Christ, is more than we can solve. We entreat such to pause and reflect on the issue of such a course. As ministers of Jesus Christ, we feel no liberty to pass such things unnoticed.

I. H. SHIPMAN,
A. SHERWIN.

From Hatley (C. E.), Nov. 20th, 1848.

BRO. HIMES:—The cause in this place is on the rise. A number have of late been converted, and others are enquiring what they shall do to be saved. The cry of peace and safety has been the means of opening some blind eyes, and should time continue, we expect, during the conference which is to be held here on the 4th of January next, to see much good done, which is our desire and prayer to God. Yours looking for Jesus.

A. WADLEIGH.

Miscellaneous.

PANORAMA IN PALESTINE.

Dr. HAWES, in his impressions of foreign travel, describes the following panorama from the lofty summit of Safet:—

"While travelling in Syria and Palestine, one can hardly fail to receive a deeper and more vivid impression of the truthfulness of the Scriptures. The Holy Land is indeed a local commentary on the Sacred Volume. One who visits that land with the love of the Bible deep in his heart, and a competent knowledge of its contents in his mind, will continually meet with illustrations of its geography, history, prophecy, comparisons, and images. He will feel that he is in the land of the Bible; and he will find it the best guide-book he can have. I felt this deeply when in that land, and I often said, either the Bible must be true, or Judea an unreal thing; and all the objects and scenes which there meet the eye must be dreams.—Take a position on the lofty hill on which Safet is built, or on any of the highlands around Nazareth, and a vast panorama is spread out to your view, every part of which reminds you of some locality, some historical event, some great transaction recorded in the Scriptures. Mount Hermon raising aloft its snowy head, with the sources of the Jordan, and the beautiful vale through which it flows; the Sea of Tiberias with its interesting localities, and the mountains of Moab stretching along in the east, like a waving line drawn on the horizon—the Mount of Beatitudes, where Christ preached to the multitude; Nazareth, where he was brought up; Tabor, where he was transfigured; Nain, where he raised the widow's son to life; Gilboa, where Saul was slain; Endor, where he went to consult the woman who had a familiar spirit; Shunem, where Elijah restored to life the Shunamite's son; Mount Carmel, rising in the distance, where he usually resided, and where he sent his servant to watch the cloud, as it rose from the sea, portending rain; Jezreel, the royal residence of Ahab, and the great plain of the same name, lying below, the scene of many a bloody battle recorded in the Bible;—all these, rich in Scriptural associations, lie spread out before you as on a map; and as you contemplate them, the whole scene of sacred history rises to view with a new and wonderful sense of reality. The same impression I felt, when from the top of Mount Gerizim, I looked upon the frowning front of opposite Ebal, and gazed up, on the charming piece of ground which Jacob gave to his son Joseph, visited the tomb of this his beloved son, and the well where the Saviour once sat and refreshed himself, wearied with his journey, and traced for many a mile the road he was wont to travel as he went to and from Jerusalem through Samaria. Being on the spot, amid these sacred localities, and seeing how exactly they correspond with the references made to them in the Scriptures, the truth of the Inspired Volume comes home with new power to the mind, and impresses itself with a livelier interest on the heart."

"So, take a position on the top of Mount Olivet, and view the scene that spreads around you, and you will seem to hear a thousand voices speaking to you of Scriptural events, and giving you a new and deeper impression of their reality. As you leave the city, you pass through St. Stephen's Gate, near to which is the Pool of Bethesda; you descend into the Valley of Jehoshaphat, cross the brook Kedron, and tread the same road that was wont to be travelled by the Saviour and his apostles, and up which he was led to the hall of Pilate on his way to trial. You enter the Garden of Gethsemane, the place of his last agony, and muse with deep emotion on the scenes of that dreadful night. You reach the summit of the mount, and near by, a little to the east, is the place whence the Saviour ascended to glory, in the presence of his disciples; a little further on is Bethany, the village of Lazarus and his two sisters, Martha

and Mary; at your right is the road leading down to Jericho, winding round among the hills and valleys, till it loses itself in the dark, gloomy wilderness of the Saviour's temptation—beyond which is seen the Dead Sea, with all its solemn and affecting associations. At the south-west, distant some seven or eight miles, is Bethlehem, the place of our Lord's birth, hanging upon the slope of a lofty hill, and presenting a fine view of the Church of the Nativity. Beneath you, at the western base of the mount, winds the deep Valley of Jehoshaphat, and on the opposite hill lies spread out before you the Holy City—and as you gaze upon the scene, the tide of sacred history flows massively through the soul, and the events of ages, as connected with this spot, pass in rapid review before the mind. There is the site of the once joyous city, the city that was full of people, beautiful for situation, the joy of the whole earth, the place of kings and heaven's inspired messengers—the place of the visions of God, and of the ministries of angels—over which the Saviour wept as he descended, for the last time, from this lovely mount—where he taught and wrought miracles, was condemned and crucified, and rose from the dead. Absorbed in contemplating the past, and beholding the present poor, degraded condition of the city—the site of the glorious Temple, now occupied by the dark, unseemly mosque of Omar, and signs of desolation and ruin on every side, you seem to hear afresh, the voice of the Saviour, as, weeping, he uttered the prophetic words, 'If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace—but now they are hid from thine eyes! For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the day of thy visitation.'

ALMOST BURIED ALIVE.

It is difficult to conceive of a condition more trying and alarming, or more suited to fill the mind with dread and horror, than the idea of being buried alive. The late eminent and most worthy Philip Doddridge was once very near meeting the dreadful fate of being buried alive; and what made it worse, with a perfect consciousness of all that was passing.

He was supposed to be dead, having fallen into a state exactly resembling death, so far as the body is concerned. His pulse and respiration ceased, his limbs became rigid, his face assumed the sharp outline characteristic of death, and he remained in this condition until all the family, physicians, and friends, (all but one,) supposed his spirit had passed. That one was Mrs. Doddridge; her love refused to despair, and she continued to use remedy after remedy to restore animation; finally she poured a spoonful of brandy down his throat, and the powerful stimulus almost immediately dissolved the trance, and restored Mr. Doddridge to the command of his limbs, and to many years of distinguished usefulness. But for it, he had in all probability been buried alive, for the weather was warm, and he already shrouded for his last abode.

He used to relate, with thrilling effect, his sensations during the time of his supposed death. He could not stir a little finger to give notice of his being alive, but his sense of hearing remained perfect, and his mind collected. He heard the fact of his being dead announced, and the outbursts of grief that followed, the directions for shrouding him, and the usual preparations in the chamber of death! Desperate, but vain as desperate, were his efforts to give some token of life—not a muscle could he move.—Even despair, and the immediate presence of a fate so appalling, could not rouse his body to perform the slightest of its functions. At last he heard Mrs. Doddridge call for the brandy, with a delight and capture of love for her which the horrors of his situation may easily explain. He felt that he was saved, and he was saved.

"WHOLLY THINE."

I am thy servant, wholly devoted to Thee, is the language of every new convert to righteousness to his Maker and Redeemer. It is a refreshment to the heart to be able to say this. How congenial to the state of his grateful heart are the utterances of this feeling by the sweet singer of Israel.

All that I am, and all I have,
Shall be forever thine;
Whatever my duty bids me give,
My cheerful hands resign.
Yet if I might make some reserve,
And duty did not call,
I love my God with zeal so great,
That I should give him all.

Is it too much to pledge to Him from whom we derive our being, and all that sustains and blesses it, our faculties, and such varied and ample means for their improvement; our knowledge and happiness, with a capacity for indefinite expansion and increase! Is entire consecration to the Saviour too generous a return for what he has wrought for us, in his teaching and sufferings?

Is there a Christian on earth, who has not, at some time, felt that he was the Lord's? And did he not choose to be his? Might he have been another's, or devoted to other service than that of his Saviour, would he not have said, "Offer me no alternative. The Lord is the portion of my soul! He will satisfy me early with goodness. Pleasure unutterable may be obtained in God, my exceeding joy. All the fountains of life and delight spring up in him. The river of his pleasures continually flows to his children; the banquet of his love is continually spread; the welcome always cordial; himself always present; and in his presence there is fulness of joy."

Is this to think too worthily of God? Is he not adequate to confer all this happiness? Is there any enjoyment at all comparable to that which is felt by one who can rightfully, and with filial trust, appropriate language like this? Why then should we "forsake the Fountain of living water, and hew out to ourselves broken cisterns that can hold none?" Why not choose to be "kept in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life!" O what suffering comes from such woful, criminal alienation!

It is a most injurious habit to regard religious duties as a burden, and to attend on religious exercises reluctantly, as a thing of necessity, rather than a delight—the spontaneous expression of our inward emotions. Such obedience is of a very equivocal character—a hard up-hill work. It is not what God claims; it is unworthy of the Christian. It is love to God that makes duty pleasant, and binds the soul indissolubly to his service.

'Tis love that makes our cheerful feet

In swift obedience move.

"This is the love of God, that we keep his commandments; and his commandments are not grievous."—*Chm. Mirror.*

PRIDE OF OPINION.

Men are often too proud to confess their errors, or to change when they are convinced that they are wrong. There is nothing more absurd than man's pride of opinion. For men to persist in an error, after they are convinced, lest, by giving it up, they should show themselves to have been mistaken, is madness. There is one thought that should humble the pride of opinion. It is this: All men have been, and still are, more or less mistaken in many important matters. To this we should add the fact, that wherein we are in error, if we do not correct ourselves, others will be sure to correct us, as human society progresses towards its higher destiny. When we look at ourselves as individuals, we see that we have arrived at our present position by a succession of changes, and yet we are ashamed to change. The whole path of life, from the cradle to the grave, is strewn with cast-off ideas and opinions. We have taken up an idea and brought it on with us for a time, and cherished it as truth, but after bringing it up for some time, we threw it down and picked up another, or picked up two in place of it, for most men increase their ideas. These were retained for a time, and then cast off for others, and in this way we have arrived at our present positions, changing at every step, and yet all the time ashamed to change, lest the world should know that we had been mistaken. The same is true of society in general; for the changes of individuals in society effect changes in society, and all the changes of society are but the changes of individuals that compose society. The present state of the arts and sciences has been arrived at by a succession of changes. The principles of the several sciences which have been settled by one generation, have been rejected and exploded by the next, and yet men are proud of their opinions. All improvement involves change, and yet men are ashamed to change. If men will change from bad to good, and from good to better, the more rapid their changes, the better will it be for themselves and the world.—*True Wesleyan.*

CHRISTIAN,

Are you down, flat on your back, in deep waters? Do troubles increase, rush, wave after wave! Do billows on billows rise! and roar! Has Satan locked you up in Doubting-castle! What do you intend to do! lie down and die—give up the ghost? Is this the problem! Nay, up! wake up! rouse up, "put on thy strength, O Israel!" Open the door, break loose from Doubting-castle—don't break the lock, don't pick it, take the key, the key of promise; God's Book is full of these keys. Take the key, it will fit exactly; the barred door will fly open instantly. Go about thy Master's business—visit the poor, the sick, the oppressed, "comfort the feeble-minded, support the weak, be patient toward all men." "He that waiteth shall be watered again." No marvel at the doubting, and the dumphiness, and the gloominess, and the deadness of Christians. No marvel so many are down, down, down! always down! They are not awake to do their Master's business; they doze, they sleep. "Yet a little sleep, a little slumber, a little folding of the hands to sleep." The rod must be used.—*Golden Rule.*

THE GOSPEL THE POWER OF GOD.

Sent from heaven, but little thought of—locked up in that trite small printed book, the Bible—lies the germ of moral renovation—the only secrets for making base spirits noble, and fallen spirits holy. Received into the confiding heart, and developed in congenial affections, it comes forth in all the wonderful varieties of vital Christianity; and according as the recipient's disposition is energy or mildness, activity or contemplation, it creates a bold reformer or a benign philanthropist—a valiant worker, or a far-seeing thinker. In bolts that melt as well as burn, it flashes from Luther's surcharged spirit; and in comprehensive kindness spreads its warm atmosphere round Melancthon's loving nature. In streams of fervor and fiery earnestness it follows Zwingli's smoking path, and in a halo of excessive brightness encircles Calvin's awful brow. In impulses of fond beneficence it tangles in Howard's restless feet, and in a blaze of in-door gladness welcomes Cowper's friends. But whether its manifestation be the more beautiful or the more majestic, of all the influences which can alter or ennoble man, it is beyond comparison the most potent and persuasive. In the sunny sublimity with which it cheers existence, in the holy ambition which it kindles, and in the intensity which it imparts to character, that Gospel is "the power of God."

Foreign News.

By the *Britannia*, commanded by Capt. W. J. C. LANG, which arrived at this port on Wednesday, Dec. 5, we have received the *European Times*, of Nov. 18, from which we make the following selections:—

The total number of cases of cholera already reported in England, from its first appearance, has now reached 1039, of which 533 have proved fatal, and 331 are still under treatment. In Edinburgh the malarial still prevails to some extent,—the new cases are scarcely ever under 20 daily; the deaths are from 5 to 10 daily. Upon the whole, we are inclined to hope that the disease has slightly lessened in violence; at any rate it has not made progress.

In the south of Ireland there have been some few partial indications of a renewal of the political storm. The project of a rescue of the state prisoners has been meditated by some rash persons around Clonmel. On the 8th instant a body of about 1000 or 1500 men assembled about a mile and a half from that town, and were being drilled by a student named O'Leary; it is alleged that they were about to advance on Clonmel, when the police and military made their appearance, and the whole dispersed. Seventeen of them were, however, captured, and sent to prison. The spirit of private revenge still lurks unquelled in various localities in Ireland. A bailiff has been murdered near Limerick; Mr. Moore, the agent of Lord Annesley's estates in Cavan, has been basely shot at from behind a hedge; and Mr. Daniel, a magistrate of Helston, in Westmeath, has been fired at in a similar mode, the shot having struck him in the left shoulder; his clothes were riddled with balls, but he escaped with life.

France.—The contest for the Presidency of this Republic begins now to assume a serious aspect; and parties are ranging themselves under the banners of the two chief candidates, Cavaignac and Louis Napoleon, calculating upon future probabilities, rather than being attached to either by the ties of regard or by a concordance of political sentiments.

Prussia.—At Berlin the suppression of the insurrection at Vienna, has produced momentous results. We have announced the formation of Count Brandenburg's Ministry. No sooner was the triumph of the Imperialists known at Potsdam, than the Prussian Court made up its mind to act. Accordingly, by a decree of the 8th inst., a proclamation was issued, transferring the seat of the Berlin Constituent Assembly to Brandenburg; a city about as far from Potsdam on the west, as Berlin is on the east. It was a bold step, calculated to relieve the "Right" from the terror of the populace of Berlin, but could only be carried into effect by firmness, and at the point of the bayonet. So the event turned out. The Assembly refused obedience, and passed a decree declaring itself *en permanence*; the excitement increased hourly. On the 10th, the Chamber persevering in its resistance, the Government announced its intention to use force to compel obedience. The requisite number of members to form a House assembled, and in the afternoon General Wrangel, at the head of 15,000 regular troops, entered the city, and sent an aid-de-camp to inform the President, that he had orders to close the doors of the Assembly. The members refused to disperse. General Wrangel cut off all communication with the Sing Academy, the place of meeting, and the members finding their position inconvenient, adjourned till the following day. It was generally anticipated that the Berlin mob would rise, but their leaders had sufficient influence to keep them quiet, and thus bloodshed was avoided. The troops bivouacked in the streets and squares on the night of the 10th, and not the slightest symptom of disorder was perceptible. The burgher guard during these proceedings, observed a sort of neutrality.

On the 11th, the King issued a proclamation, throwing himself upon the affectionate loyalty of all Prussians, and dissolved the burgher guard, which was playing the part of a Pretorian band. The Assembly met the following day in a distant part of the city, and manifested an intention to resist by passive force, relying on the sympathy of the Prussian provinces. On the 12th inst. the city was declared in a state of siege; the clubs were closed, and no gatherings were permitted in the streets. The disarmament of the burgher guard is now the point of interest.

The news from the Danish Duchies is still of a most warlike character, and the Danes insist upon the dissolution of the newly installed conjoint Government in Schleswig-Holstein. The English charge d'affaires is said to have declared that matters were now precisely in *status quo ante bellum*. We said so many months ago. The patched up truce could not last.

The Queen's troops in Spain seem to have gained a battle in Aragon, and dispersed the insurgents. Seven republicans were executed on the 5th inst. at Huesca. A body of the insurgents has got back to France by Urdax.

From Italy we have very little news of interest. The idle threats of Charles Albert of renewing the war have all subsided; and the Austrians having maintained their position in Lombardy whilst their own capital was in danger, they will now, doubtless, remain unmolested.

On the whole, the intelligence from the continent during the week has been of the most important and alarming character. In the face of the present troubles in Berlin, and with the experience of the French revolution before him, the imbecile and sanguinary despot of Austria has characterized his successes by the most atrocious and cold-blooded murders. If anything were wanting to urge the people of Berlin, Frankfurt, Breslau, and other places to revolt, Ferdinand of Austria has fearfully and fully supplied it, and we should not wonder to have intelligence, and that at no distant date, that these acts have raised a flame which neither regal nor imperial despotism will be able to extinguish.

BACK VOLUMES.—We have sets of the *Signs of the Times*, stitched, of volumes 2, 5, and 6, and of volumes 1, 4, 5, and 6, of the *Cry*, which we will sell for 25 cents per vol. They can be sent by mail. Those wishing for back volumes, should improve this opportunity.

We have four full sets of the *Cry*, excepting vol. 2, leaving 7 volumes in a set, which we will sell for \$3. Also two sets of the *Signs of the Times* and *Herald*, (old series),—excepting vols. 1, 3, 7, and 8,—10 volumes for \$5. Those who speak first for these will secure them.

We have also a few volumes bound, for 75 cents.

THE ADVENT HERALD.

BOSTON, DECEMBER 9, 1848.

SETTLEMENT OF ACCOUNTS.—Our Agents and subscribers will call to mind our notice a few weeks since, requesting them to settle their accounts with this office by the 1st of January next.—There is considerable due the office, and we need it to meet our bills for paper and printing. We are obliged to say, to all indebted, either they must pay us our dues, or we must close this office. We mean just what we say. We do not beg, nor call for money to invest in any object foreign to the Advent cause, but for it. We have large bills to meet between this and the first of January, and unless our call is heeded, by a prompt remittance on the part of those who are indebted, the cause must, for the first time, suffer in our hands. Each one can raise the little sum that is due much better than we can raise the amount claimed by the paper maker and printer. We shall be detained at home for several weeks, and we hope that our claim and request will not be disregarded. Let none fail to respond, under the impression, that others will make up the required amount without the sum they owe. Such a course would not be just. Let us have a full and hearty response.

In addition to the above, we shall have to raise about one hundred and fifty dollars, to meet the remaining bills of the English Mission. This we must pay soon. We do hope that our friends, who have the means to assist us, will do so without delay.

We shall send bills soon to all who are indebted.

TO OUR SUBSCRIBERS IN THE BRITISH PROVINCES.—We find, on looking over our books, that just three out of every four to whom we send the *Herald* in the Provinces, are in arrears for the same. Now, we have to pay 1-1/2 cents on every copy that we mail there, or 39 cents per vol. As only one fourth of the number have paid, it follows, that for every dollar we receive, we are sending papers on which we pay four times 39, or \$1.56 postage—which amounts to above \$30 a year that we pay, besides the cost of the paper sent, above the receipts from the same sources. There is great negligence somewhere. We have twenty-one subscribers in Hollis, N.S., the money for whom was promised soon, when we received their names, but not a cent has been received. Yet we have paid 32 cents each week while we have sent the paper to them. Now, what shall we do? We cannot write you each one individually, because the postage to the line is too great. We shall therefore be under the necessity of discontinuing the paper to those from whom we do not hear in a few weeks. Those in the Provinces, therefore, who fail to receive their paper after a reasonable time, may ascribe it to their neglect to pay for the same.

Will Bro. LEFFERT be kind enough to see about that portion of the above whose names he sent? Also, will M. D. be kind enough to remit the money he collected for those whose names he left with us? Such a course of neglect will soon break down any office. We hope for an immediate response.

CONFERENCES.—We expect to attend Advent conferences in the places mentioned below, in the following order:—

Newton Upper Falls, Mass. (at Bro. Cunningham's), Dec. 9th, evening, and Sunday, the 10th.
Northboro', Mass. (in the Advent chapel), Dec. 14th, 15th, 16th, and Sunday the 17th, at 10 A. M., and at 2 and 6 P. M.
Uxbridge, Mass. (in the Town Hall), Dec. 22d, 23d, and 24th.—Those who come from Plymouth may stop at the Centre Depot, and those going from Boston, at the North Depot. Friends will call on Bro. S. Ford, Time—10 A. M., and 2 and 6 P. M.
Boston, Sunday, Dec. 31st, and continue through the week. We shall keep the usual watch night, and continue the meetings in the following order:—Prayer and conference meetings in the morning, at 10 A. M., and 2 P. M., and lectures every evening during the week until Friday.

We shall be happy to see the brethren and sisters from the surrounding towns, who feel interested in the work of bringing souls to Christ, and who seek the peace and prosperity of Zion. We are happy to say that we enjoy peace, and a degree of prosperity that we did not expect. The Lord has been good to us; had he not been on our side, we should long ago have been swallowed up. But we have pleasure in saying, that we stand in the "old paths," and the "good way," looking for the kingdom of God.

CORRECTION.—In the last *Advocate*, Bro. HOLKINS reminds us of a statement we made Aug. 25th, 1848.—"How Bro. MARSH had \$30 sent him, which looked so like bribery, to get him to favor the spiritual resurrection, that Bro. MARSH sent the \$30 back."—Mr. HOLKINS says—"the \$30 never was [were] returned."

As we wish always to correct any wrong statements that we may have made, we promptly insert the fact, that Bro. MARSH did not return the \$30. We have a letter in our possession from Bro. M. dated July 30th, 1848, but not received until our paper of Aug. 25th was issued, in which he says—"I did not send it back, but offered to do so if requested. I viewed it in the light of a bribe, but still the giver may not have considered it in this light." We intended to have corrected it at the time. If we did not, we do so now, with full reference to it. But it seems, after all, that the \$30 were sent, and this but a short time after \$150 had been acknowledged in the *Voice* from the same source; and we know that Bro. MARSH considered that the last was sent to induce him to publish on the resurrection past.

A WOLF.—We understand that the old, notorious hypocrite and impostor, MICHAEL HULL BARTON, whose abominable Reclamations have been so often exposed, is now endeavoring to insinuate himself among the Adventists of New Jersey and the Middle States. He professes to be an Adventist, has the appearance of great sanctity, claims to enjoy an amount of the Spirit, dresses like a Quaker, is full of fire, rather bald, tall, and well calculated for an impostor, especially in getting spiritual wives, the main object of his devotion. He should not be countenanced in any meetings; and especially should be kept out of every family, if they value their peace or character. Give no place to the devil.

The *Harbinger* of Nov. 25th re-affirms its false charge against the New York Conference, that its resolution, condemning "the prevailing spirit and practice of war," was understood "by all the conference" to "justify defensive war." He has had opportunity to know—having been repeatedly told—that not one member of the conference had any such supposition. It is a slander on the brethren who were there assembled, made by one who was not present.

In the letter from Bro. GATES, published in our last, the name "Bro. PULLING" occurs; it should have been Bro. BERRINS.

Bro. GATES commenced a course of lectures in Lynn, in the Free-Will Baptist chapel, on Monday last. It will continue over Sunday.

Summary.

The Albany newspapers are in the habit of jumping upon the cars as they pass out of the railroad depots, to sell their papers. In doing so, James Hayes, aged 14, fell under the wheels of the Mohawk and Hudson train, and was shockingly mutilated.

Dr. Devine, imprisoned at Poughkeepsie for the murder of Richard Wall, cut his throat on Saturday night, and was found dead in his cell next morning. He had been tried for murder, but the jury did not agree.

Washington J. Merrill was burnt to death in Danville, N. H., in a shed in which he slept while tending a coal-pit. Intemperance, of course.

Mr. Morris, proprietor of a foundry in Galena, Ill., in a fit of mental derangement, took a revolving pistol and shot two men—one his brother-in-law—and then blew out his own brains.

In Havell-street on Tuesday, a man, who was unloading timber, had his thigh broken by a falling log. He was carried to the hospital.

Fresh instructions have been sent to our Minister in England concerning the postal arrangements between the two countries, which are not yet concluded.

Mr. Ray Marsh, of Buffalo, offers one thousand dollars reward for the recovery of his daughter, Ann Marsh, aged 18 years, who left her father's house in that city on the 15th ult., supposed to be enticed away by some villain.

Total number of deaths in New Orleans, from all diseases, from the 1st of May to Oct. 14th, when the yellow fever disappeared, 322.

Mrs. Nixon, of Medina, N. Y., while riding, called at an apothecary's shop for morphine, to relieve tooth-ache; the boy in attendance gave her strychnine, which caused her death immediately.

TRUE HAPPINESS.—True happiness is not the growth of earth. 'Tis an exultant celestial birth. And never blooms but in celestial air. Sweet plant of Paradise! its seeds are sown In heaven and the great reward of heavenly mould; It rises slow, and slowly, but its roots are known To blossom where the climate is too cold.

Mr. Dingle, a farmer of Great Orcheston, has forsaken his farm, and commenced lecturing on the Millennium, saying he has been commanded so to do by a vision. He goes from town to town proclaiming that the Millennium reign of Christ on earth will commence in the year 1850, &c. He has crowds of hearers and some believers. We do not think the man to be an impostor, but that he is under the influence of some hallucination. *Shedden Journal*. "We do not learn the nature of his vision on the subject."

The Wages of the 9th ward in Boston celebrated the election of Gen. Taylor, by purchasing a Thanksgiving dinner for every poor family in their district, irrespective of party.

A correspondent of the New York Tribune says of France—"A heavy veil hangs over our nearest friend; we tap at the door of the Unknown; we scarcely know to-day, much less to-morrow; and we know no evening when we lie down, whether we shall wake the next morning under the Empire, the Legitimist Monarchy, or the Red Republic."

On Saturday evening, Michael McDonald, of 65 Friend-street, was run over by a hack near the hotel of Hanover-street, and had his shoulder dislocated, and two ribs broken. The driver cleared out with his carriage as fast as possible.

About four o'clock on Saturday afternoon, an Irishman named John Farran, 40 years of age, fell into an unfinished well on Short-leestreet, Chelsea, forty feet deep, breaking four of his ribs, and puncturing his lungs. Surgical aid was of no avail. He lived in great distress until 11 o'clock on Sunday night, when death put an end to his sufferings. At the time of the accident, another man was at work at the bottom of the well, but escaped injury. Deceased leaves a wife and six children.

At Brunswick, Me. John, son of widow J. Brown, lost an eye and part of a hand, Stephen Royal had his arm broken, and Wm. Hutchinson was badly injured, by premature explosion of a cannon, fired in honor of Gen. Taylor's election.

Six boys were severely burnt at Mount Pleasant, Rochbury, on Saturday last, by the explosion of a powder-mine which they had just constructed.

A horn seven feet in length, together with a huge rib and a leg bone, were dug from Mount Holly, on the line of the Rutland and Burlington Railroads, Vt., on Friday. A horn, which corresponds with the above in size and appearance, was taken from the same hill some weeks since.

Merchant Titus, Eben Clark, and a boy, a son of the latter, were drowned on Sunday last, by the upsetting of a boat in Long Pond, Middleboro'.

James Seigler was killed in New York by the fall of an iron awning-post, which was blown down by the wind.

There are eighteen poor sinners in this neighborhood, who take the ground that they are all sinners there are living on the earth. Being all together, a few days since, they say it was the first time since the day of Pentecost when all the saints on earth have been assembled in one room. They believe the door of mercy is closed, and refuse to perform any manual labor. If it is closed, it will be a hard case for them. Some of them have already been before the court for stealing. How they can subsist without is a mystery.—"He that will not work, neither shall he eat."

The name of the Frog Pond, on the Common, has been changed to "Shawmut Fountain." Shawmut being the Indian name for Boston—signifying "Sweet Waters."

BUSINESS NOTES.

E. W. Mead—You are correct in your account. We have sent you a check.

Elder E. L. Butler, \$2.—You did not say for what it was to be applied, and as you have paid to the end of the present vol. (to 40th) of the *Herald*, we credit it on your book account. The 75 cts. from E. Butler pays what he was indebted for, and to No. 40s in the future. As you did not say whether he wished to resume, we will only re-send it to that time. We have now credited W. B. Porter to No. 40.

G. W. Clement, \$5.—Books left at City Hall.—\$2 1-2 cts. due.

A. L. L.—Shall it also go to Montrose? We will continue till directed.

Anna Burnham—We have credited you \$2 1/2, to balance \$1 23, your book account, and the balance on the paper to No. 35.

S. Osgood, \$2.—We have credited you to end of this vol. to 40th.

R. Starkweather.—We find no trace of those letters, but have now credited E. Pettit \$2, to 28th; A. W. Jackson \$2, to 40th; A. Reaney \$1, to 39th; A. B. Brant \$1, to 40th.

J. Danforth.—We have sent you one of the papers you wish for.—We cannot find the other.

C. Taylor & Co.—Thayer was credited \$1 to 41st.

J. Tetterton.—Your note, enclosed \$5, was not received. We have lost a great deal of money by the way of Albany this year.—There is some inquiry in some Post-office somewhere.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent the book to J. W. Hopkins, E. Brookfield.

M. H. S.—We sent